BULLETIN OF THE INSTITUTE OF TRADITIONAL CULTURES MADRAS

PART—I

UNIVERSITY OF MADRAS
MADRAS-5, INDIA
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BULLETIN OF THE INSTITUTE OF TRADITIONAL CULTURES MADRAS

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PART—I

UNIVERSITY OF MADRAS

1966

Institute of Traditional Cultures
Madras

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PREFACE

This is the first part of the Bulletin for 1966; it conforms to the same pattern as for the previous years. The consequences of the impact of secularism on Hindu thought and institutions are clarified in the first article in Section I; Dr. B. Kuppuswamy Research Consultant, India International Centre, New Delhi kindly permitted the advance publication of a paper on Social Mobility in South East Asian Countries which he contributed to the seminar on India and South-East Asia conducted by the Indian Council for Cultural Relations, New Delhi from Feb. 2 to 8, 1966. The third article in the section, a reproduction from *Unesco Features* No. 476 of 2nd February 1966 points out how science and technology instead of dehumanizing promote social progress and the great part which U.N. and its organizations play in the noble work. The report of the proceedings of a seminar on a paper 'The Omnigerent Modern State: An Economist's protest' appears in Section II besides summaries of the papers presented to the seminar on India and South-East Asia mentioned above; the recommendations of the seminar, however, are reproduced *in extenso*. The Institute is grateful to the Indian Council for Cultural Relations for putting me in possession of the papers presented to the seminar. Their own detailed report of the proceedings of that seminar will take some time to appear in print. The third section, as usual, carries a further instalment of bibliographical notices of books and articles of cultural interest. The fourth section notices as in the previous issues, institutions, scholars and artists interested in South and South-East Asian culture. Short accounts of Unesco Mobile Exhibition on the Art of Writing, the Stuttgart Exhibition of Indian Art, 1966, two exhibitions at Lucknow and an exhibition of Harappa Burial Jars at the National Museum, New Delhi appear in Section V. The next section on Arts and Crafts includes cursory accounts of the ivory carvers of Murshidabad, the traditional craft of the potters at Kairigiri, a hamlet near Katpadi, different kinds of traditional lamps used on various occasions in India, and the handicrafts of Rajasthan. Section VII contains a miscellany on: Roaming bards of Kerala; a critique of Indian cinemas; two medicinal Indian herbs; The Edinburgh International Festival, 1965; Impressions about Yoga Centres in South India;

a note on an interesting hill tribe in Orissa, viz., Bondas; a Sunday Standard leaderette on the utilization of Folk Arts; and an account of the Ganga Festival in Thailand. Notes and News on miscellaneous items of cultural interest follow in the next section VIII and the last section, IX has reviews of books. The sources of information in the compilation of the various sections in the *Bulletin* are indicated in the relevant places. The Institute is indebted to all those who have helped in the compilation of the present number.

I have added next to this preface a brief note on the Twentieth Anniversary of Unesco indicating the major achievements of Unesco during the past two decades and the hearty cooperation which the Government of India has given to Unesco in the implementation of all its major programmes as a background to the decision of the Institute to dedicate the ensuing number of the *Bulletin* (Part II, 1966) for commemorating the Twentieth Anniversary Celebration of Unesco.

The Institute owes its continuance to grants from Unesco through the Research Council of the India International Centre, New Delhi, and from the Government of India. To the University of Madras and its esteemed Vice-Chancellor (Dr. Sir. A. Lakshmanaswami Mudaliar) who is the President of the Institute, this Institute is indebted in no small measure. The University accommodates the Institute in its Buildings, and provides it with other amenities; its large academic staff in its various Research Departments in the Humanities offer their hearty cooperation in the work of the Institute. The University also gives, as usual, financial help equivalent to the cost of printing the two issues of the *Bulletin* for the year. The Executive Committee has given much ready help in the management of the Institute both on its administrative and academic sides.

Madras
15th June 1966.

K. A. NILAKANTA SASTRI
Director

TWENTIETH ANNIVERSARY OF UNESCO

The United Nations Educational, Scientific and Cultural Organization (Unesco) was born out of the travail of World War II with the object of constructing in the minds of men the defences of peace as wars begin in the minds of men; and the defences of peace lie best in promoting collaboration among the nations through Education, Science and Culture. It is twenty years since an agreement establishing Unesco was ratified on 4th November 1946 by 20 nations, and this great organisation has been endeavouring its best to fulfil its noble aims. The record of its work is magnificent.

In the field of Education. Unesco has brought countries together in Asia, Africa and Latin America to plan for their own regional needs. It has provided experts to carry out educational planning in a large number of developing countries.

In Natural Sciences Unesco has embarked on a successful programme of survey and research in land aridity, seismology and Oceanography. The International Hydrological Decade which is now being observed all over the globe is the result of Unesco's careful planning.

The study of the major cultures and civilizations of the world initiated by Unesco a decade ago has helped to promote international understanding. Under the Unesco East-West Major Project, designed to bring about "the mutual appreciation of the Eastern and Western Cultural Values", three institutions were established, a Centre for Asian Cultural Studies in Tokyo, a Research Council for Regional Cultural Studies in New Delhi to which this Institute of Traditional Cultures is affiliated and a Centre for Middle Eastern Cultural Studies located in Cairo. The programme for East-West understanding has consisted of activities on a broad front — seminars, publications, exchange of personnel, reading materials designed for schools, art presentation, translation of works from European languages into Eastern languages and *vice versa,* and so on.

At the 13th General Conference, Unesco approved an experimental programme for the eradication of illiteracy in certain selected countries. This experimental programme is designed to be the precursor of a world wide programme for the eradication of illiteracy from the face of this globe. The General conference also decided to devote a substantial part of Unesco's resources for the promotion of Science and Technology in the developing countries.

The Government of India has been cooperating with Unesco to the fullest extent during the last two decades in the implementation of all its major programmes. An Indian National Commission for Co-operation with Unesco was set up in 1947. The Minister of Education is the President of the Commission while the Education Secretary to the Government of India is its Secretary-General. Non-governmental Organisations actively working on an all-India basis in the fields of Education, Science and Culture, participate in the activities of the Commission.

The Unesco Regional Research Centre on Social and Economic Development in Southern Asia, Delhi offering valuable opportunities to research workers from India and other South Asian countries, to study the social and economic impact of modern technology and industrial activity in South Asian countries is maintained jointly by the Government of India and Unesco.

A Regional Centre for the Training of Educational Planners, Administrators and Supervisors in Asia recently re-designated as the Asian Institute of Educational Planning and Administration was opened in New Delhi in 1962 in collaboration with Unesco. It offers courses in educational planning and administration to senior officers of the Education Departments of the countries of South Asia.

Under its regular programme, as well as under the Technical Assistance Programme and Special Fund Programme of the U.N. which it administers, Unesco has given very considerable assistance to India during the last two decades. The assistance is normally in the form of services of foreign experts, equipment which cannot be manufactured in this country, and fellowships for Indians abroad. The total value of such assistance from Unesco

will be of the order of $ 2 millions during the two years 1965-1966. The assistance received from Unesco has enabled India, among other things, to develop advanced centres of study in our universities and strengthen and develop institutions of engineering and technology.

Unesco's project of Education for International Understanding has been intensively implemented in this country. About 410 schools are now participating in this project. The Indian National Commission has suggested to all State Governments that education for International Understanding should now be made an integral part of the school curriculum.

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SECTION I: ARTICLES

HINDUISM AND SECULARISM

By

N. SUBRAHMANIAN, M.A., PH.D.

(*Lecturer in Indian History, University of Madras*)

(Dr. N. Subrahmanian whose interest in the study of the impact of the West on Hindu traditions is borne out by his contributions to this Bulletin since 1962 now seeks to clarify in this article the consequences of the impact of secularism on Hindu thought and institutions—Ed.)

1. *Introductory*

The awareness of the confrontation of Hindu traditionalism with westernism has led to the desire to discuss the subject at academic level in recent times. During the past decade or two, very useful and penetrative seminars have been held on the subject and the results are now public. The problem of 'Tradition and Modernity' was discussed at a gathering of scholars in June, 1960 at Berlin, on the occasion of the tenth anniversary of the Congress for Cultural Freedom; some of the papers then presented have been since published as a separate pamphlet by the *Encounter*. This pamphlet, among other reasons, persuaded a group of scholars to assemble at Delhi in 1961 to hold a seminar, under the auspices of the Indian Committee for Cultural Freedom, on 'Tradition and Modernity in India'.[1] What is evident in these discussions is an awareness on the part of certain intellectuals, of the present tilt in the cultural situation in India as well as an anxiety to restore the balance without making substantial concessions to the claims of modernity and also to agree to a reformulation of tradition without much loss of face. For instance Dr. C. D. Deshmukh in his address to the seminar in Delhi referred to the need "to reconcile the imperatives of modern progress with their stress

1. The deliberations were published in book form in 1964.

on efficiency, rationality, and other less clearly defined modern concepts with a continuity of tradition which maintains the identity of the community." Here the anxiety to reconcile tradition with modernity is matched by the hopes about the reconciliation. But Mr. A. B. Shah who edited the proceedings for publication held the view that "so little of the dominant Hindu intellectual and social tradition is capable of co-existence, not to speak of integration with the modern out-look". But the general tendency is to reassess traditional Hinduism from the secular angle; so it may also be useful to look at secularism from the traditional angle to balance the viewpoints.

In 1966, a seminar on 'Secularism, its implications for law and life in India' was held, again, at Delhi; and it was distinguished by a learned paper on this subject by Prof. A. R. Blackshield of the University of Sydney. These efforts indicate the realisation on the part of Indian intellectuals that apart from mere academic curiosity, the deliberate planning for welfare also needs a clear understanding of the evolving social situation.

Foreign students of Hindu sociology interested in studying the duality in the social situation in India today have made outstanding contribution to that study. Dr. D. E. Smith's "India as a Secular State" is a scholarly and comprehensive work ably reviewed by Profs. Marc Galanter and John T. Flint.[2] The importance of the study of 'secularism and Hindu India' is obvious and so commands more and more the attention of scholars.

2. *The Three Points of View*

There are three ways of looking at this problem of secularism *vis-a-vis* Hinduism; they are: (1) of the foreign observer who holds tenacious moral views on the nature of society, religion, education, toleration, etc., usually relevant to the western value system; and who further wishes to revise Hindu traditional values and provide moral correctives to the Hindu way of life; (2) of the Hindu who subscribes to the value system inhering in his culture. These two categories of persons cannot emotionally appreciate or intellectually

2. Dr. Smith has issued a rejoinder to these reviews; the reviews and the rejoinder appear in Vol. VII, No. 2, Jan. 1965, pp. 133, 160 and 166 respectively of *"The Comparative Studies in Society and History"* (hereafter referred to as C. S. S. H.)

understand each other's point of view; and (3) of the observer on the margin of the Hindu cultural area, belonging to it sufficiently to enable comprehension and far enough from the core of it to save him from the moral commitment caused by emotional identification with the values of that area.

Of these the third position is necessary for the merest comprehension of the confrontation of cultures. The other two positions allow themselves, not unwillingly, to be controlled by ideological commitments and compulsions. This paper intends taking the third view. Dr. Smith takes the first view and is a brave advocate of secularism as defined by him; even Prof. Marc Galanter, his critic, shares Dr. Smith's point of view but strives merely to correct his arguments. I shall hold the discussion of the fortunes of secularism in India today from the angle of traditional Hindu reaction to secularist ideals, in view of its orthodox objection to secularist values *per se.* The problem is whether secularism is germane to Hinduism, whether Hinduism can survive honest, meaningful secularism. Our conclusions, in this regard will depend on what we mean by 'Hinduism' and 'secularism'. On the one hand, rationalization, neo-Hinduism and other aberrations must not be allowed to masquerade as truly traditional dogma; on the other, secularism needs to be defined too and in terms of what it means to the West where that dogma has grown.

3. *Definition of Secularism*

Secularism is one of the most salient features of post-renaissance (and more particularly post-industrial revolution) westernism, and is allied to materialism, humanism, the scientific and critical attitude, individualism, free will etc., and is popularly most distinguished from the sacred, the ecclesiastical, the monastic or the religious; and it is almost universally conceded that it is usually easier to suppress the religious than withstand the secular. The participants in any discussion of this question use terms like secular, modern and western as if they were synonyms, and oriental (especially Hindu), orthodox and religious as near-equivalents and then proceed to formulate a basic contradiction or potential agreement between the two sets of values. The secularist often says that the secular is western, the western is modern, the modern is progressive and the progressive is desirable; and hence the secular is desirable. This reformist sorites completely overlooks the religious side of human life but is content to identify the secu-

lar with the modern etc. In one sense such an identification is wrong and in another it is right. The word 'modern' especially is a semantic problem. Chronologically and etymologically all existing contemporaneous cultures of today are 'equally *modern*.'[3] Today westernism is—but modernism is not necessarily—industrialization; for primitive societies in central Africa as well as traditional societies in India are as modern (i.e., because they exist now) as industrial societies of the West. The equation of modernism with industrialization stems from a feeling that the former is equivalent to an evolution towards a desired and desirable goal and that goal can be attained only through industrialization.

The meaning of the word 'modern' is altered when it is ascribed a value by the protagonists of certain western values peculiar to the age of science and technology;[4] thereafter by constant repetition and suggestion, this ascription becomes its normal description. But for such semantic change, all current cultures will be 'modern', though the distinction between western and oriental will still remain. But the second view is also correct inasmuch as western culture today is 'modern' and sharply different from its own medieval and ancient cultures, while Hinduism has been effectively the same over many centuries now and there is nothing specially modern about it.

A rigid and exclusive identification of westernism with materialism, secularism, etc., or of Hinduism with the spiritual, the religious and the traditional would be false, because the West too has a valuable religious tradition and it is not a stranger to spiritualism, while the Hindu is not averse to secular benefits nor unacquainted with materialist speculation. But this sort of identification is valid because the western culture today leans heavily on the secular side while Hinduism continues to base itself on the religious foundation. It is in this sense that the confrontation between western materialism and oriental (Hindu) tradition is deemed to be a sociological problem.

The essence of materialism which is a large part of secularism, "lies in a refusal to separate man and his environment into the

3. Latin *Modernus* — *Modo*: Just now.

4. Like rationality, the scientific method, agnosticism and secularism. M. Young in his *The rise of the Meritocracy*, p. 68 says: "Precise, curious, speculative, sceptical, that humility towards nature though not towards man, that passionate detachment, is the modern attitude to life".

mutually exclusive categories of 'spiritual' and 'material' "[5] and materialism is closely allied to secularism. Dr. D. E. Smith defines the secular state as follows: "The secular state is a state which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion, is not constitutionally connected to a particular religion nor does it seek either to promote or interfere with religion."[6] Prof. John T. Flint, reviewing Smith's work, suggests another and *ad hoc* definition which is somewhat differently comprehensive: "Secularism denotes a mode of orientation to the phenomenal world which is indifferent to or, which actively rejects traditional religious orientations in preference to exclusively humanistic this-worldly orientation."[7]

The secular is defined also with reference to its attitude to the religious; it can be treated as either indifferent to or hostile to religion. The non-religious, however, is often a preliminary to the anti-religious. So the secular has been considered to be an anti-religious ideology which is "materialistic in tone and holds that human improvement can be sought through material means alone."[8] Thus the secular can also be deemed to be hostile to the religious or their spheres can be considered to be mutually exclusive or supplementary, or even identical if religion is redefined to the satisfaction of the secularist. But a major distinction between the secular and the religious is that the former involves rationality while non-secular values are based on non-rational instincts and intuitions. Hence the conclusion that "secularism is said to 'take truth for authority and not authority for truth; and substitute the piety of usefulness for the usefulness of piety'. The new piety exhibits itself in self-help and 'vexes not the ears of the All-wise with capricious supplications' ".[9] So, secularist thought is the religion of humanity and can result in the worship of God being replaced by the worship of humanity.

Kingsley Davis says, "Any society that achieves economic modernization appears to have and to require the following cha-

5. Fred Hoyle: Preamble to *Man and Materialism*, 1957.

6. Dr. D. E. Smith: *India as a Secular State* (hereafter referred to as I. S. S.) p. 4.

7. C. S. S. H., p. 133.

8. V. P. Luthera: *The Concept of the Secular State in India*, (hereafter referred to as C. S. S. I.).

9. *Encyclopaedia of Religion and Ethics;* XI p. 349

racteristics: (1) nationalism, (2) secularization, (3) a universalistic, ethical and legal discipline, (4) vertical social mobility, (5) widespread education, (6) technological training and research;" and on this Yogendra Singh comments: "These also show the structural characteristics and value dimensions of the industrial society."[10] Thus in the absence of these characteristics and value dimensions, industrialization will be extremely difficult (if not impossible) to achieve. If by totalitarian methods it is attempted, the resultant industrialization will not be enduring, for there will be no popular follow-up of official initiatives.

Secularism, in the context of a self-proclaimed welfare and socialist state attempting to modernise and 'improve' an orthodox society and rid it of the traditional inhibition to modernity, assumes a colour different from 'ideal secularism', which is expected to leave religion, however it is defined, to itself; for 'undesirable' semi-religious practices like untouchability cannot be abolished without interference in the religious beliefs and practices of the people and such interference is also an exercise of authority for ordering religious behaviour and will therefore be 'unsecular'.

Dr. Smith points out there are two ways of secularism: one is related to the liberal democratic tradition, and the other to the Marxian communist tradition. But he forgets to link this with the possibility of the third tradition, viz., the Hindu tradition which is anti-secular in the totality of its culture. This preliminary act of omission is essential to his argument, but it has landed him in the usual difficulty of imagining that he can apply liberal democratic secularism or communist secularism to Hindu conditions.[11]

Secularism in its content, claims and aspirations will vary from state to state depending on the nature of the dominant religious beliefs and metaphysical notions governing the concerned society. So Hindu ideas of secularity cannot be the same as those of the West, but certain points of common understanding will be there so that adherence or objection to secularism will be posited on grounds

10. Traditional Culture Pattern: in *Tradition and Modernity*, p. 63, (hereafter referred to as T. M.).

11. The secularism implied in the provisions of the Indian constitution is not derived from native tradition but introduced by a western educated *elite* culturally cut off from that tradition but emotionally attached to the mother country.

which can be partially at least understood by the other. While this is an advantage, a failure to recognize the dimensions of cultural variations can foster serious misunderstanding. Practically all the discussions on tradition and modernity, with special reference to India, concentrate on identifying the distinction between modern societies and traditional societies but fail to take into account equally the vast gulf between other traditional societies and the Hindu society, which is vital; for the treatment prescribed for the other traditional societies or non-modern non-traditional societies like aboriginal communities, does not suit the Hindu society which is exceptional and whose constitution, reacts with strange social allergies to modern cultural drugs.[12] This latter distinction raises the discussion of the results of secularist impact on Hindu tradition to a different plane altogether.

4. *Doctrine of Separation*

It is usually contended that the role of the secular state is to separate the 'materialist, political' from the 'spiritual, religious' field, i.e., the institution of separate jurisdiction for the state and the church. This 'doctrine of separation' is said to be integral to secularism. Though secularism should be non-aligned among religions, there is the suspicion of an unmentioned alignment against religion as such — at times it may be antagonism, at times contempt, at others supercilious tolerance but still — a pronounced reluctance to favour the 'religious' and a tacit preference of Caesar to God, though not advocating the abolition of the religious or the enthronement of the profane. Prof. A. R. Blackshield disagreeing with the doctrine of separation, holds that interaction of social forces is so inevitable and universal that there can be no such thing as pure social reform or pure religious reform but that the one will, however indirectly or to a minimal extent affect the other.[13] This view is too academic and possibly unrelated to the facts of

12. It is usual to deal with the problems relating to "Tradition and Modernity' in regard to Afrasian countries as a whole or in juxtaposition as if 'Afrasia' is a single cultural area. In fact they range from extremely old living cultures like Hindu India, an equally old culture which has recently cut its own roots like China, a very old civilization which has no more than archaeological interest in its past now having yielded place to a different culture twelve centuries ago like Egypt, and a large number of subSahara African states with no past culture comparable to that of any of the countries mentioned above.

13. *Secularism and Social Control in the West,* p. 42, published by the Indian Law Institute (1965).

social life determined and identified by the ideals, wishes and reactions of the masses in the affected society who instinctively distinguish between the social and the religious. Marriage, e.g., tends to become a religious function if it is a sacrament and is performed to the accompaniment of religious rituals but can be merely social if it is a simple violable contract with no other than legal consequences for such violation or is merely a natural and syndyasmian arrangement. Bathing can be a hygienic exercise or a process of ritual purification, etc. To the Hindu (especially Brahmin) even dining begins and ends with ritual chanting of mantras. To claim that many of these practices are in virtual desuetude will become meaningful only if the attitude of mind governing this social behaviour also basically changes. There is no aspect of a Hindu's life which can be altered without also affecting his religion. Separation of church (i.e., religion) and state (i.e., government) is an idea which cannot apply to the Hindu society; and the workaday life of the common man, in which neither church nor state played a direct and decisive role cannot be split into the religious and the political; life is so thoroughly integrated for him. There was never any conflict between church and state, religion and politics in Hinduism, i.e., theoretically stated. The modern sovereign state is a novel and alien concept recently introduced to Hinduism, so that there is little substance in talking about separating the state from the church in the Hindu context.

Secularism is a philosophy which guides social control of groups and individuals, even in their religious beliefs and activities. The idea of a secular state cannot exist apart from the concept of Austinian sovereignty wherein the claims of plural groups are subordinated to the power of the state. In traditional Hinduism, there was no question of 'the wall of separation' because religious and secular interests were subject to the master concept of 'Dharma'. So the secular state is a novelty in the context of Hinduism. It is perhaps in this sense unintended by Prof. Blackshield that social reform in the Hindu cultural area will also become religious reform unless it relates to the most superficial and perepheral aspects of Hindu life.

David Martin, of the London School of Economics and Political Science, says[14] that a strict separation ideologically between the

14. *Towards Eliminating the Concept of Secularization*, published by J. Gould (ed.) in Penguin *Survey of the Social Sciences* (1965).

secular and the religious is not possible and is historically wrong — all religious systems tending to deteriorate at times to secular levels in varying degrees, there cannot be such a clear cut process as secularization, which according to him, is but a proselytising slogan invented by anti-religionists. There is some truth in this; and it has been well stated by the critics of Dr. Smith. The belief regarding the virtues of secularism 'proceeds from a competing system of ultimate convictions'; the secular state, which interferes in religion, wishes to 'educate and enlighten' on the ground that 'it is a superior view of the world'.

According to Mr. V. P. Luthera the concept of secularism is based on the strict principle of separation of state and church.[15] He insists both that in a genuinely secular state, the law should not carry its prohibition of caste discrimination into the pre-emptively religious sphere of admission to worship in temples, and that the Temple Entry Authorisation Acts, which have done precisely this, are therefore major proof of his thesis that 'India does not conform to the concept of the secular state'. Dr. Smith disagrees[16] with Mr. Luthera's general conclusion that India 'is not and cannot be a secular state' on the ground that he proceeds from too narrow a definition of secular state;[17] and that it takes too static a view of Hindu religion. But Dr. Smith's disagreement is based on a distant view of Hinduism. It must be stated at once that if Hinduism is altered at levels of caste, family and belief in Karma and rebirth, that very social system will break. It is not true that Hinduism cannot or will not change; but it is true that if Hinduism is altered to the extent to which the secularists of India want, it will cease to exist, for these alterations (called reforms) will not merely cut and prune but lay the axe at its root.

Separation should normally mean mutual non-interference by religion and state; but secularism insists that while reasonably under some pretext or other it will interfere in the religious system, secular life should be absolutely religion free. A difficult problem in this context is bound to arise and it has been well posed by

15. *C. S. S. I.*, pp. 18-20.
16. *I. S. S.*, f.n. 19.
17. i.e., according to Dr. Smith, Mr. Luthera thinks that the separation idea is the dominant part in the definition, and leaves out the other two proposed by him.

Dr. Smith. "One worshipper offers flowers and fruit to the image, another presents a slaughtered fowl because he believes it is more pleasing to the deity. What right has the state to forbid the latter act of worship when it does not endanger public order, morality or health?"[18]

If it is suggested that killing of animals and birds is prohibited by statute[19] on humanitarian grounds it will be necessary to know why non-vegetarianism and killing of animals for other purposes is not prohibited. If sacrifice of animals as a mode of worship in temples is abolished by statute, it is clearly to achieve a reformation of Hindu religion; but how can a secular state be interested in such a proceeding ?

The definition of secularism by a secularist will be as subjective as one by a religionist. Dr. Smith who is a good secularist naturally gives secularism a western bias in imagining that Hinduism will not suffer greatly by the zeal of a secular state. Prof. Marc Galanter thinks that "Dr. Smith's critique of Indian practice and his prescriptions for Indian progress are unconvincing at crucial points and that this is due to inadequacies in the theory of the secular state".[20] He says that "the notion of secularism needs reformulation if it is to serve as a useful descriptive category or as an ideal of more than parochial appeal."

The secular state holds the non-religious attitude as superior to the religious and at best tolerates it as it is not enthusiastic about it. Health, sanitation, secular learning etc., are of greater significance to that state than religious practices: this is evident as religious practice is subject to some basic secular requirements being treated as inviolable, like public order, morality, health etc. In such a case when the secular is not divorced from but is stood above the religious, the former not merely supplements the religious but supplants it; it becomes truly Machiavellian, for it achieves the subordination of the non-secular to the secular. The process of emancipation of politics from religious considerations in a dominantly religious society necessarily denigrates religion on the way. In a pluralist society, like the Hindu, in which religious

18. *I. S. S.*, p. 237.
19. "An Act to prohibit the sacrifice of animals and birds in or in the precincts of Hindu temples in the State of Madras" (1950).
20. "Secularism: East and West" in *C. S. S. H.*, p. 134.

attitudes are dominant, if the sovereign state assumes a position superior to that of religious associations, the secular concept not only subordinates the religious to the political but destroys the basic assumptions of the culture of that society.

The objections of the traditional Hindu society to secularism are many and basic. Rationalism is a hallmark of secularism; but it can provide no master-key for the solution of the mystery of 'being' or 'becoming' or the sense behind cause and effect. It is different from the non-rational, i.e., the mysterious which has its own way of providing insights into the meaning of the ultimate at either end of the cosmic scale. But whether the rational and the mysterious are contradictory, complementary or merely different, it is undeniable that the effect of the one cannot be produced by the other; e.g., faith in rationalism is also faith in certain social values amenable to reason; and faith in the mysterious, while suggesting a suspicion about the sufficiency of reason, involves faith in certain non-rational social values. The different values are so much identified with the respective faiths that the chances of one set of values being influenced by the unrelated faith are very remote.

It is true that secularism is primarily concerned with the material well-being of man. The change of a tribal, rural, agricultural society into an industrialised, national society involves much that tradition cannot normally stomach. But Prof. Kingsley Davis says, "One trait of Hinduism that presumably permits, if it does not favour, economic change is its syncretistic, non-dogmatic and rather tolerant character. Being so diverse it has no bitter sectarian animosity, no objection to doctrinal non-conformity.[21] This tolerance, however, does not extend so fully to social behaviour. While Hinduism often called a social system rather than simply a religion, gives absolute liberty in the world of thought, it enjoins a strict code of practice."[22] Toleration however, is realised in India in a variety of ways and under diverse circumstances. All authority in Hindu India assumes, and is deemed to be within its rights in doing so by subjects of authority, the role of Providence in different degrees of eminence and potency; and any one believing that it could be altered or defied is in a paradise of his own making and unrelated to the realities of the Hindu world.

21. But it has objection to practical non-conformity.
22. *T. M.*, p. 56.

Wisdom in that context consists in enduring what cannot be cured and not in persisting in devising endless cures. This leads to tolerance. Hindu tolerance again is the natural consequence of the objection to controversy. Science and reason-oriented cultures delight in controversy while the ante-scientific, non-rational person is fascinated by 'concensus' and turns anti-scientific and fights with all the energy of the primitive. So the tolerance which is non-controversy will yield place to fanatic resistance when controversy is forced on it. In the case of Hinduism, though it is ante-scientific it is not primitive in any other sense and so has a larger armoury to draw from in its struggle.[23]

In India it is not 'religion vs. secularism' but 'indifference to secular values (or even religious values for the matter of that) vs. secularism' that characterises the social attitude; in the West it is 'religion vs. secularism' in communist countries where secularism means materialism whose goal is to add to physical comfort and personal security and not necessarily 'happiness' in its wider connotation; or it is 'religion vs. secularism' in the sense of 'pre-industrial revolution religious values vs. post-industrial revolution values'; hence the possibility of a schism in the western camp itself, where both parties are technologically advanced and science-oriented but with a different emphasis and approach to the philosophy of religion and where to one group religion is still a bundle of Christian values while to the other materialism itself as embodied in the communist dogma is religion. These two 'religions' are antipathetic and hence the schism.

But the Hindu society which is the third category is integrated under the umbrella of Dharma which does not permit of a schism between the secular and the religious. This is why the basic assumption of certain scholars regarding the theory of separateness becomes irrelevant to the Hindu situation.

Concern in secular affairs can be evinced by a people only if they believe in their bones, and not merely formally and in set and fashionable foreign terms, that purely human arrangements and endeavours can succeed and whether they succeed or not that such efforts are worthy and desirable; but the great pervasive and

23. Secularism and science are related, for both believe only in the validity of verifiable phenomena; hence secularism is popular among those who are enthusiastic about the scientific attitude of mind etc.

enduring faith in fate[24] cancels the possibility of such faith in secularism. The jungle or chaos, i.e., the Hindu secular world (wherein by instinct things are left to fate) is so complicated a puzzle that reason and organization have little chance against it; this pre-existing condition nullifies secular effort and lack of such effort in its turn perpetuates the *status quo*. Numerous and expensive secular arrangements for ensuring future happiness for the entire community would have succeeded (when so many millions on millions of people have by any calculation a great stake in their success) if the people had believed in the efficacy of secular arrangements for human happiness. The suspicion that they do not so believe is proved by their non-participation; non-rejection or even non-opposition is no proof of willingness to positively contribute such effort. So the essentially secularist slogan of the way being discovered by the will is neatly countered by the religious faith in man's proposals being disposed of by God and implying the folly of human endeavour in the face of the possibility of different disposal by divine decree.

In India secularism is propagated as a public virtue by the post-Independence government whose secularist aims are embodied in the Constitution. But secularism as a philosophy of life is broader than these goals of a secular state. In the case of an individual, secularism can become a faith (i.e., the basis of a kind of belief distinct from traditional religious faith); but in the case of a state its objectives are, while keeping aloof from all religious practices within its territorial jurisdiction, to keep the balance even between them and not abolish religion and thereby manifest its anti-religious proclivities. But if it strives to promote religion, or tries to be concerned with it in any way, even that is unsecular and is to be objected to if the state wishes to be 'secular'. The individual within, on the other hand, is fully at liberty to practice, promote, propagate, publicise religion and proselytize without of course violating the general law of the land.

Secularism bases itself upon the clear-cut demarcation between faith based on authority and revelation, and knowledge based on experience and reason. The secular principle in the affairs of the state means the ancient contest between *imperium* and *sacerdotium*.

24. Karma is much more than fatalism and is almost untranslatable into any foreign idiom.

Further the medieval theological notion of the church being the exclusive guarantor of human welfare, has given way to the doctrine of the secular state's exclusive prerogative to define the spheres of the temporal and the spiritual.

So the doctrine of separation (i.e., of the state and the church) cannot be relevant to any great extent, to the Hindu context. If religion, education and law are to be separated from each other it will encounter the greatest difficulties with Hinduism for in historical Hinduism we find them closely interrelated if not actually identified, so that compulsory separation will end in their losing their traditional identity.

5. *Dr. Smith's Five Points*

In regard to the attitude of Hinduism to secularism, Dr. Smith lists four points favourable to the secular state and one against. The 'one' is 'caste system and Hindu Law': true. But in regard to the others, he says that for the Hindu, indifference to history would make political arrangements like the secular state more acceptable', and that 'History is metaphysically at a lower level of reality, and is ultimately not significant': true again.

But, in this context it will be fruitful to compare the Hindu view of secularism with the Marxist view and see what meaning their respective attitudes to history have *vis-a-vis* secularism. Wilfred Cantwell Smith says "For the Hindu ultimately history is not significant—for the Marxist it is all in all." This is a profoundly correct statement. The Hindus and the Marxists occupy the two most distant ends of the scale. It will be repaying to discover why the Hindu attitude to History is what it is. The Hindus to whom the impermanence of this world is the core truth (whether it is a Maya or near-Maya doctrine), had no history; for secular history can be but a sinful waste of time for them. But the Buddhists whose religion is also pessimistic and emphasises the need to find an answer to the ills of this world, dealt with a historical personality — the Buddha; they had a Sangha which had to maintain records for purposes of enlightening the ecclesiastical wing of their polity. From the 10th century onwards, the Hindus, when they too began establishing *mathas* on the pattern of the Buddha Sangha, began writing histories of a sort — the history of the apostolic succession, etc., — on the Buddhist model. So when the Sangha idea was not known, the Hindus produced no history; after the *mathas*

came, their histories were inspired imitations of Buddhist historical effort.

But both were non-believers in serious secular history: the Buddhist, because of his lack of pre-occupation with God and His doings, was to that extent tied down to the felt miseries of a temporal world to obviate which moral codes were furnished; and being temporal to that extent, he developed the historical attitude. But the Hindu's attitude was one of extreme rejection of the temporal and so he was extremely anti-historical in his view of life.

The Marxist on the other hand, having rejected God and allied values, is at the opposite extreme and to him history is naturally all in all. The Marxist's anxiety to explain the temporal process is equalled by the Hindu's contempt for such anxiety. So the Hindu's lack of sympathy for the secular will be equalled only by the Marxist's total addiction to the historical and secular.[25]

Dr. Smith's view that the Hindu's indifference to history would make political arrangements like the secular state more acceptable, needs correction, because this indifference will lead to a coldness on the Hindu's part to any temporal political arrangement including the secular state; if the secular state survives in the Hindu context, it will be in spite of him. Inasmuch as he is indifferent to any political arrangement, secularism is not likely to be more acceptable to him than any other. Historically he is known to have lived in states with deeply religious bias and commitments and there is no certain proof that he is happier in the secular state[26] than he was under the Asokan (Buddhist) or Chola (Saivite) umbrella.[27]

25. *I. S. S.*, p. 40.

26. Which often interferes in his religious beliefs and practices and tries to regulate his conscience by legislation.

27. Dr. Smith's conclusion that the Hindu view of History is conducive to the development of a secular state is a rather naive position to take; it is necessary to note that the possibility of a secular state in the Hindu context arises because of the Hindu's indifference to the state in general. This indifference cannot be equal to conscious, willing, desired acceptance of the secularist ideal even as the same indifference to the nature of the state makes a Hindu live more or less as well under a despotic government as under a democratic government. As S. J. Samartha puts it: "In the classical Hindu view history is not significant, because it is swallowed up in the vastness of the cosmic process". *The Hindu view of History — classical and modern*, p. 7.

Dr. Smith goes on to say that "the Hindu's attitude towards other religions", which according to him is tolerant "is favourable to the growth of secularism. An attitude of tolerance is important in developing the secular state." The Hindu's tolerance which is often really indifference means that he will tolerate irreligion, non-religion, different religions, etc., with equal disdain. But the promoters of a secular state in the Hindu context cannot be tolerant and are not known to have been; for Hindu institutions and beliefs are the favourite targets of the secularist's attention.

Then Dr. Smith says that the absence of an ecclesiastical organization among the Hindus facilitates secularism. The well organized church like the Papal church has not prevented the evolution of the secular states in the West. In India it is the very absence of a church, i.e., the inability to identify the source of resistance to secularism, that inhibits secularism.. Dr. Smith complains that "Hinduism's lack of organization renders it largely incapable of effecting internal reforms, however badly they are needed." But 'badly needed'—from whose point of view?

"The state has thus been pressed into service as the agency of religious reform, and its efforts to legislate various reforms of Hindu religious practice have to some extent compromised the principle of separation of state and religion.[28] ....On balance, however, this characteristic (i.e., that of interference in religion) is much more an asset than a liability for the secular state."[29]

Dr. Smith also says that the separation of state and church is already complete in Hinduism, because the different functions of state and church are performed by separate castes.[30] But it is clear that there was no separation between church and state in Hindu India. The distinction between Kshatriya and Brahmin is not similar to the difference between state and Church. Brahmin and Kshatriya carry out their respective duties under the common protection and justification of dharma.

28. It is really the disturbance of traditional society by the western educated *elite* who like the English utilitarians feel that their notion of right and wrong is absolutely valid and can be justifiably imposed on society basing its culture on different values, by employing the coercive process of the state.

29. One fails to see how; if secularism can survive only by continuously behaving in a non-secular manner how it becomes an asset to secularity passes one's comprehension.

30. Really theoretically separate varnas: the Kshatriyas and the Brahmanas.

Of course Dr. Smith is perfectly right in treating the caste system and the nature of the Hindu Law as serious obstacles to the emergence of a secular state.

In fact, in regard to all the five points, Dr. smith should have noted 'unfavourable' to secularism. He mistakes lack of organized effort to resist the secular state as willing acquiescence; it is not so. The effectiveness of the secular state is nullified by quiet non-secular behaviour on the part of the people and attaching no importance to the nature of the state so long as the state itself is of no ultimate moment to them. This attitude while enabling the secular state to exist and operate, also means that it will not enthusiastically support that state by continuously providing the personnel competent to run that state. A people who, according to a Tamil proverb, do not mind even the demon ruling them, are not likely to be agitated by the prospect of secularism; for if it can survive the demon, it can survive the secular state, too.

6. *The ultima thule of Hindu hope*

The ultimate aim of all schools of philosophy in India is the practical one of *moksha* (liberation) which is the very antithesis of secularism which means involvement in the temporal. Even the Charvaka is interested not in secular theory, but in a life of material enjoyment, since he holds that the world is conducive to that kind of life and no other.

"All the schools which fall within the elastic framework of Hinduism, Buddhism and Jainism accept some basic concepts, particularly those of Karma and rebirth, as the means by which the moral order of the universe works itself out in the life of man".[31] This means there was no secular philosophy as such developed by the Hindu at any time before even as protestant dogma. In Hinduism Ñāna, i.e., true knowledge, is spiritual and not merely temporal and materialistic; and so how can a secular state avoid denying the true knowledge to the Hindu, for if it cooperates in the acquisition of such knowledge it will have to participate in the non-secular arrangements of traditional society. In a society in which even begetting a son is, according to Dharma, a spiritual act, all secular propaganda re: birth-control motivated by economic and social welfare becomes irreligious. A functional division in society easily classifiable into religious and non-religious

31. Prof. K. A. Nilakanta Sastri: *Development of Religion in South India*, p. 80.

can lead to the identification of certain areas of social activity as strictly secular and thus bring about a divorce between secular and religious. But it just cannot happen in the Hindu society. It is highly objectionable to redefine Hinduism newly for the purpose of proving that the process is not only tenable but historically a congenial necessity.

7. *Ecology and geography in relation to Hinduism*

The doctrine of Karma has direct impact on the human mind, weaning it from self-confidence in regard to secular effort; "the notions of cyclical time and cosmic causation tend to relate man to a cosmology of such vast dimensions in time and space that they can only increase the feeling of human helplessness in the face of nature by reducing man's confidence in his own power....under these circumstances, acceptance and obedience become the only meaningful and appropriate attitude toward life. Karma and the iron law of retribution in effect deny that history, social reform and economic development are essentially matters of our own choice and depend upon human will and social action".[32]

Hindu culture is largely the product of Indian geography and climate. The monsoons, whether punctual or not, whether providing rain and the resulting prosperity or draught and the consequent poverty, always remind the people of a Karma benign or malign as the case may be—a supernatural check on human conceit, now as ever before. The famines seemed to be so inevitable and invincible and the people felt so completely helpless in its presence that the idea of fate, became an obsession with them. The vagaries of the monsoons were the same as the whims of fate; and human effort was not likely to alter them. Prof. Huntington's thesis that the influence of geography, climate and other aspects of natural environment profoundly affect character of races is fundamentally true and is not altered by the consideration mentioned by A. C. Bouquet.[33]

"It is true that a steamy climate and pressure of population have something to do with it, but climate as we now know, is not a fixed and unalterable thing, not even at the Poles. We must, I think, give up the idea that a world-renouncing pessimism is likely to be confined to the Indian peninsula". Even so, he pro-

32. Dr. Kapp: *Hindu Culture and Economic Development*, pp. 41, 42. (hereafter referred to as *H. C. E. D.*)
33. *Man and Deity*, p. 176.

ceeds to conclude that "the general metaphysical pessimism is the fundamental idea of Hindu religion". But what is overlooked in this study of ecology is that character of races once formed by climatological and other environmental factors becomes a more or less permanent feature, and any modern technological devices to condition and control those forces will be of little avail. In the case of Hindu India, the Indian summer inhibited exertion and debilitated the body and the mind to an extraordinary degree. Patience, endurance, and indifference, were the qualities required to counter its oppression; lethargy and resignation to an unkind fate were the Hindu's negative response to this challenge of nature. The true adventurer, the mountain bred Babur in the 16th century, or the European adventurers later were unwilling to adopt India as a second home. Whoever like the Turk, the Afghan, or the Moghul decided to come and settle down in Hindustan was absolutely tamed, and made to participate in the Hindu's ecological response system; so that he in his turn was soon fit to be conquered by fresh hordes of barbarians from beyond the hills. The Hindus more than other culture groups inherited the full benefit of this characteristic; and throughout the history of India, the non-Hindus represented the adventurous element while the Hindus stood for the sedantary and the meditative qualities.[34] The familiar Tamil proverb 'he that sowed the seed will water the plant' indicates the state of mind anxious to avoid effort; this may indicate also faith in God but certainly it is not a secular frame of mind. Any one who had absolute faith in the *Almighty* was merely to keep quiet and automatically the Creator will start bestirring himself on behalf of the inactive creature. In fact a certain school of Hindu religionists decried the craze for activity and warmly praised absolute quietude. Practising effortlessness in a professional way with a whole social philosophy to support it is an occupation unacceptable to those who feel that idle hands are likely to be requisitioned by the devil. And it is necessary to save those hands from that undesirable prospect. Suspension of activity need not relate to the body alone, but can extend to the mind also. Constant iteration of the limitations of reason is a good excuse for stopping thinking for oneself; when this is taken to the metaphysical level, intellectual inertia becomes respectable. The Hindu culture dominated by the attitude of an 'ultimate cynicism' originally bred by

34. It should not be imagined that any superiority of one attitude to life over another is suggested here.

natural environment subsequently became a permanent and compelling motive in the Hindu's behaviour in the secular sphere. The makers of India's economic and social policies today seem to be committed to a vast programme of reconstruction and to the combating of whatever stands in its way. To what extent the character of the race stands in the way has to be fully realised and the social cost involved in removing it calculated if such programmes are to succeed at all.

This kind of analysis of the social situation is usually countered by reference to the behaviour of the average Hindu in the office, the factory, the field or more generally in the street. It is said that in his quotidian doings a traditionally religion-oriented person prefers to rely more on negotiation than on prayer but this does not really mean that his cultural orientation has become secular. Secularism in its own right can be as respectable as any religion can be. And in its practical application less irritating to others. But its very negative attitude might provide religious enthusiasts with sufficient provocation, for it does not recognize the necessary validity of an exclusively religion-oriented culture. The vulgar may understand neither the religious nor the secular but will instinctively react according to their tradition bred in their bones, and by watching them one can realise the extent to which their culture is secular or not. The average Hindu who is not consciously educated into the acceptance or rejection of secular values may not also be consciously religious but once the full implications of thorough-going secularism are revealed to him, he will recoil from it and cling to his religion-oriented culture.[35]

8. *Hazards, uncertainties and fate*

Secularism in the Indian context is a protest movement, directed against the evils of religious dogmatism and social iniquities measured by the norm of the secularist's notion of social values and ethics. Social wrongs and injustices[36] bred not only by western domination but also by local custom, brought to cognition by acquaintance with western history and secularist movements, naturally created similar impulses, too. But mere cognition was not enough to effect a transformation; organised effort was needed but was not forthcoming.

35. Unless of course the prospect of immediate and superior monetary benefits flowing from secularism can be brought home to him.

36. So called relatively to western values.

In a society in which nothing is predictable and nothing is based on secular expectation based on appropriate merit, but everything is explained only on the basis of a metaphysical ultimate, and avoidable frustrations are always justified with reference to an invisible law of moral inevitabilities, the secularist's aspirations will break on the rock of constantly experienced defeats.

9. *Merit*

Secularism brought with it a new definition of merit. In the native Hindu tradition merit was decided by 'status'; but now secular 'merit' is personal ability appropriate to the task to which the person is related. Once status is attained, it becomes spiritually sanctified and will defy secular criticism: secular merit, however cannot weigh with a community which considers greater efficacy of caste, communal, familial, social and other standards as basic postulate. If this norm is modified then the Hindu community is called upon to behave like modern western society a behaviour which will be incompatible with its very cultural foundations.

Secular 'merit' has been treated as 'ability and effort'. The Hindu ability is not a personal quality, but a social, caste, hereditary quality; it is not individual based but relative to status (either by birth or by artificial boosting); effort, however is largely cancelled by climate and a realization of its futility. Thus merit counts for less as a necessary factor in the activities of the Hindu society; its incidental occurrence here and there does not seriously qualify the situation.

Faith in human effort often leads to frustration, for 'to err is human' and it is impossible to have the same faith in human infallibility as in divine and so resignation to one's lot will not follow failure known to be the result of human folly and not divine will. So secularism increases mental agony and misery which the Karma doctrine of the Hindus helps to assuage. "As the religious and ethical reflections upon the world were increasingly rationalised and primitive and magical notions were eliminated, the theodicy of suffering encountered increasing difficulties. Individually, 'undeserving' woe was all-too frequent; not 'good' but 'bad' men succeeded".[37] If the Hindu society is greatly secularised, it is a safe prediction that the suicide rate in that society will sharply rise.

37. Weber: *Essays in Sociology*, p. 275.

SOCIAL MOBILITY IN SOUTH EAST ASIAN COUNTRIES

By

DR. B. KUPPUSWAMY

(*Research Consultant, India International Centre*)

(This paper, presented at the seminar on India and South-East Asia conducted by the Indian Council for Cultural Relations, New Delhi, Feb. 2 to 8, 1966, is published in advance here with the permission of the author. It points out the trends in social stratification in general in South-East Asia in recent times and examines the difficulties in achieving social mobility in their efforts to move from a feudal agrarian complex to a democratic society —Ed.)

Two great movements have vitally affected the social life of the South East Asian countries in the last two decades: Political independence and economic development.

Though most of these countries had well organised States for several centuries, still they were the victims of the West European colonial powers because of the lack of the sense of national solidarity among the people. So, for centuries the countries of this region have been colonies of the West European countries. This in general led to a change in social stratification. The rulers, the Colonial powers, became the upper strata and the rest of the population became the lower strata. Even the rulers and the members of the aristocracies in these countries were made to feel that they were members of an inferior race.

Gradually the exigencies of administration made the Colonial powers to introduce the Western system of education, so that they could recruit personnel for the administrative services. This brought forth the emergence of a middle class, though it was spread out in the district headquarters. The Colonial economy also required the help of the local businessmen to do their work efficiently. This led to the emergence of another strand of the middle class consisting of tradesmen. With the introduction of modern means of transport and communication a few persons had to be recruited and given special training. These technical people constituted the third strand of emergent middle class in these

countries. Finally with the introduction of the Legal system based on the Western model, the lawyer group came into being, which could interpret the modern laws to the colonial societies and ensure their legal rights.

Thus we may assert that the Colonial system itself, due to its own requirements, led to the emergence of a middle class in the countries of this region. But these groups are not comparable to the middle classes which emerged in Western Europe with Renaissance, Reformation and Industrial Revolution, since they were eager to get the patronage of rulers in order to improve their prospects unlike the middle classes of the Western Europe which emerged as a revolt against the feudal, the clerical and the monarchical institutions in the countries of Western Europe.

It may be stated that a genuine middle class really started taking shape when the countries of this region became aware of the social and economic disadvantages of Imperialism and so built up national movements in order to free themselves from the Colonial positions and achieve national liberation.

Thus in a broad way we could say that the social stratification of the countries of this region has shown two trends, the first a submissive, job-seeking, middle class during the hey-day of the Colonial power and in the later part of the Colonial era, the genuine self-assertive and radical middle class eager to drive out the foreign conquerors in order to establish independent governments in the respective countries.

All the ex-colonial countries in the region as well as Thailand, which was free from Colonialism, are now trying to move from a feudal agrarian complex to a democratic society. But this movement has to overcome a number of obstacles. Every country in this region, from Pakistan to Philippines, has the problem of diverse ethnic, religious and linguistic groups. The minority groups in each country have very great difficulties to achieve social mobility. There is also the fundamental problem of the rural-urban differences. In countries like Nepal, Malaysia and Philippines, to mention a few countries, the rural people find it extremely hard to move out of their relatively closed societies. The only way out for the ambitious person is to migrate to the cities. On the other hand, in a country like India, universal franchise has now made the rural groups as powerful, if not more powerful than the urban

groups. One of the significant features of post-independence era is the increase in the number of Secondary schools and colleges in the rural areas in India. So the rural boy or girl has now got the advantage of obtaining higher education in an institution within a few miles from his village. In contrast we may mention, by way of illustration, Malaysia, where there are two systems of education that are prevalent. Eighty percent of the population live in villages where there is only provision for Elementary education through Malay language. This qualification is hardly sufficient to enable a person to move up in the social scale since even a junior administrative as well as technical post requires secondary education with English as medium, which is available only in towns and cities. We might also in passing observe the difficulties of the schedule castes in India, who live in villages, where the society is relatively more closed than open. So the people of these sections have to struggle greatly to improve their prospects, unless they come into urban areas, where the obstacles for social mobility are fewer. In the artisan castes of the villages young men who go to schools find it hard to give up the traditional occupation, since the opinion in the village is strongly against it. Often they have to incur the displeasure of the parents as well as the village elders when they decide to move out to the city in quest of white collar jobs. This leads us to a consideration of the other type of difficulty which the people of the lower classes, in all these various countries, have to overcome in order to improve their social status, viz., obscurantist forces within our country. In all these countries religion plays a very important part. It might be said that even in a country like India, with a deliberate policy of secularism since independence, the religious groups with the traditional opinion regarding social prestige are very strong. There is for example the problem of respect for age. Social mobility is hardly possible in a country which has tremendous respect for age, which has nothing to do either with achievement or personal accomplishment. There is also the problem of the emphasis on virtue, charitableness and service to other people. Though all these ideals are very noble, social status should not be linked up with these characteristics in the sense that high importance is given to a careful study of the flaws in the character of an individual which excludes or even denigrates the achievements and accomplishments of an individual. There is also the problem of caste, particularly in India, Nepal and Ceylon. While it is true

that a number of changes have taken place in the functioning of the caste system in the last few decades because of the forces of nationalism, democracy and industrialisation, still in the rural areas and small towns, caste is a serious obstacle to social mobility. We might refer in passing to one important phenomenon, within the last couple of generations, particularly in India, viz., the superimposition of the class system within the caste system. This may be observed particularly in the field of marriage and also in some other fields of social relations. Though a man wants a marriage alliance within the caste, he is on the alert to see that the other family is more or less of the same social status. He is not very happy when relatives of inferior status come to his house as guests, though on occasions of marriage and such other religigious functions he will invite the caste folk in the neighbourhood irrespective of their social prestige.

However, all these obstacles are being overcome through the channel of education and by qualifying oneself for a profession or by entering the administrative service. In other words the individual's motivation to qualify himself and to exert in order to improve his social status is now a very important aspect in all these various countries. Added to this is the new value which has been shaping all these social systems viz., a favourable view towards the efforts to achieve a higher status by man's own endeavour. The recent Tokyo seminar on 'Social Mobility in the East Asian countries' has arrived at the conclusion that in almost all the countries of the region, education and income have brought upward social mobility. However, in Nepal, e.g., the entry into a middle class depends not only on education but also on ownership of land. This is a big obstacle to the upward mobility of the land-less labourers in rural areas as well as workers in the urban areas. To take another illustration, being a member of the aristocratic families of Malaysia or Thailand is an automatic means of attaining social prestige. In Malaysia as well as in Thailand there are, as it were side by side, two kinds of elites, the traditional elites based on membership of aristocratic and bureaucratic families which are ethnically closed and the new elites which are open to education, wealth and high profession.

As pointed out above one general feature in all the countries of this region is the importance attached to the achievement of prestige through education and professional or administrative

occupation. In other words, the manufacturer and the merchant are not admired to the extent to which it is necessary for bringing about a steady, if not rapid, industrialisation. We may give as illustration, the situation in Malaysia and Thailand. In both these countries it is the Chinese population that is genuinely oriented to the economic field. However, as these are different ethnic groups there are almost two parallel societies operating in these countries. One wonders whether this is purely due to the ethnic reason. It looks as if in all these countries there is a contempt for the individual who improves his prestige through the accumulation of wealth. In Indian society we may give as an illustration some exception to this kind of attitude. In some of the Indian states e.g., in Gujarat and in Punjab, success in the economic field is highly respected. It looks as if the entrepreneurs have not come up in other parts of the country in a large number because of the social disvalue towards achieving prestige by improving one's wealth. At the same time it must be recognised that there is a large amount of jealousy which leads to constant stories of corruption against those who amass wealth. In other words, we can see here evidence of ambivalence towards wealth. It is wanted but not respected. This may be one of the important reasons which have inhibited rapid economic growth in the countries of this region.

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SCIENCE IN A WORLD OF WIDENING HORIZONS

By

Glenn T. Seaborg

(Chairman of the U.S. Atomic Energy Commission)

(This article reproduced from *Unesco Features*, No. 476 of 2nd February, 1966 should interest the reader for the view that the author puts forth in defence of science in a world of widening horizons. He disagrees that science and technology are dehumanizing; on the other hand they promote social progress, human values and induce international co-operation. The great part which the U.N. and its organizations play in this noble work is rightly stressed—Ed.)

Review of the widening of our horizons over the past twenty years may leave us very impressed with our collective accomplishments. But the facts and figures alone do not tell the most important part of the story. Our scientific progress must not be considered apart from our social progress, nor our technology talked of in terms not relating to human values. Wherever we are headed on our new wide horizons, we are travelling there as the family of man. As such, what has this journey done for us? And what future does it hold?

Certainly while science has widened our horizons, it has brought us physically closer together. I believe it has done the same in spirit—engendering broader human co-operation and understanding.

Today, the sharing of scientific brain power is an important inducement towards international co-operation. It is a fact of 20th Century life, that, while nations may stress national sovereignties and avow national purposes, science has created a functional international society. It exists, and it works in spite of all who doubt it.

In many ways the physical scope of scientific investigation today transcends national boundaries. Global science demands global co-operation. The fields of Meteorology, Climatology, Oceanography and Geology, Astronomy and Space Exploration need as their laboratories all the earth's oceans, its lands, its

atmosphere and the boundless space of the universe. These world-straddling sciences have been responsible for a surprising degree of world-wide co-operation even among countries harbouring great political differences.

Global Civilization

I think that all this has brought us face to face with the facts that we can no longer live in a world where only a small percentage of the people enjoy the benefits of 20th Century life. Each year brings us closer to the realization that it is a technical, social, political and moral necessity that we learn to live together in peace and understanding. We no longer are a world of local or regional civilizations which can flourish or wither away by themselves. Our civilization is now global and absolute, and the actions of each nation, and to some degree, of each individual, strongly affect our collective destiny.

There are many people who fear the current explosion of science and technology, who see in it a dehumanizing effort, who believe that it is running away with us and that we are becoming its slaves, instead of remaining its masters. I cannot agree with these thoughts.

A comparison of the conditions of people in any age with those of today will show that we are far better off. And I do not mean just in creature comforts, suffering less from disease, hunger and the whims of our environment. More of us share a larger, richer culture—one international in scope, containing a vast heritage from each other's lands.

If there is a certain framework of superficial conformity as a result of our methods of mass production, there is also within that framework a larger degree of freedom and individuality. Today we have more freedom of choice than any of our ancestors ever had. We have more freedom of expression. We have more freedom *from* ignorance, superstition and iron-clad-tradition, and as a result, more freedom to change—to conrol and direct our future, our creative evolution.

Most of us are aware of the massive challenges facing mankind today; environmental pollution, hunger, water shortages, the population explosion, the problems associated with urban growth, and, above all, that plague which mankind has not yet eliminated, the threat of war, compounded today by the overwhelming destructiveness of nuclear weapons.

Meeting the Challenge

Yet, I believe that none of these problems is insoluble if we face them without delay and work hard toward their solution. There is an enormous amount of national and international effort already going into the meeting of every one of these problems. Let me give a few random examples.

Essential to the meeting of all the challenges ahead of us is education—education at all levels. A technologically developing world and an uneducated one are incompatible. Stating its support for the goal of universal education, Unesco's Advisory Committee on Science and Technology has said: "Governments of many developing countries must find the quickest formulae to teach children of largely illiterate people how to read and write and, at the same time, to train engineers and scholars drawn from among the same people. This is a phenomenon of the present century in which supersonic air craft will be used as a means of transportation, while inside these same countries, traffic is still carried on donkeys".

In support of its strong belief in the importance of education, Unesco has just launched its Experimental World Literary Programme, which will also include the vocational and technical training of vast numbers of new illiterate workers.

The problem of hunger, still with us in so many areas of the world, is being attacked on an international scale by the work of many UN organizations. Under the leadership of the UN's Food and Agriculture Organization, a "Freedom from Hunger Campaign" has been launched which involves over 80 countries working with Unesco, Unicef, the World Health Organization, the International Atomic Energy Agency, the International Labour Organization and the World Meteorological Organization. This formidable combination of international scientific and educational groups is exploring every natural, technological, economic and social means of providing basic food staples for all human beings everywhere.

This year — 1966 — has been designated "International Rice Year" in an FAO drive "to focus world attention on the role that rice could play in furthering the aims of the Freedom from Hunger Campaign; and to improve international understanding of the rice economy."

Related to the solving of the world's water problems far more than a year has been designated. Under the sponsorship of Unesco, FAO and the World Meteorological Organization, an "International Hydrological Decade" has been proclaimed, during which a massive programme will be undertaken to find ways of averting the water crisis that so many nations face. During the IHD, a sustained and co-ordinated programme of scientific research will be carried on to find out, among many other things, where the sources of fresh water lie, how we can recover them, what the best methods are for desalting water, what can be done to salvage the water that evaporates or runs into the sea — and what all of these operations will cost. With all this knowledge, it is believed we can make subsantial progress in solving our water problems for many decades.

International Safeguards:

Finally, I call your attention to the work of the International Atomic Energy Agency which is not only making an important contribution to the world's efforts in developing the many peaceful benefits of nuclear energy, but is also playing a leading role in seeing that the atom remains peaceful, in controlling the proliferation of nuclear weapons. This organization, with its 95 member nations, oversees and administers as international "safeguards" system, a system of inspection and control designed to assure that the nuclear materials, facilities and technology furnished for peaceful uses are not diverted to military applications. Right now — today — the IAEA "safeguards" inspection system is at work. It is the first programme of international inspection in the arms limitation field to be put into operation and it is operating with the blessing and encouragement of both the United States and the Soviet Union.

We look to the IAEA, to Unesco and to all the organizations of the UN to help us achieve world peace — true peace, not just stalemates of political and military power, but lasting peace based on reason and understanding, on world stability, and on the well-being of all men sharing a newly created abundance on this earth.

SECTION II : REPORTS OF SEMINARS

The Institute of Traditional Cultures held a Seminar on "The Omnigerent Modern State—An Economist's protest", on 25th October, 1965, in the University Buildings. The following is a report of the Seminar:

PRESENT

Director:

Prof. K. A. Nilakanta Sastri, M.A.

Leader:

Dr. V. Shanmugasundaram, B.A. (Hons.), (Econ.), M.A. (Pol. Sc.), M.Litt., Ph.D.

Participants:

Sri P. L. Andiappan, M.A., Research Scholar, Deparment of Economics, University of Madras, Madras-5.

Sri P. N. Appuswami, B.A., B.L., Advocate, 24, II Main Road, Gandhinagar, Madras-20.

Dr. C. Arunachala Perumal, Reader in Politics and Public Administration, University of Madras, Madras-5.

Sri D. Chellappa, M.A., Research Fellow, Department of Economics, University of Madras, Madras-5.

Fr. A. Devasia, S.J., Professor of Economics, Loyola College, Madras-34.

Sri M. S. Gopalakrishnan, M.A., M.Litt., Head of the Department of Anthropology, University of Madras, Madras-5.

Sri S. Govindaswami, B.A., B.L., District Magistrate, (Retd.), 13, Besant Road, Madras-14.

Dr. B. Krishnarao, B.A. (Hons.), M.Litt., Reader in Co-operative Banking and Agricultural Finance Unit, University of Madras, Madras-5.

N. S. Lakshmy, M.A., Research Scholar, Department of Economics, University of Madras, Madras-5.

Sri S. Manoharan, M.A., Research Scholar, Department of Economics, University of Madras, Madras-5.

Sri K. R. Padmanabhan, M.Sc., Research Assistant, Co-operative Banking and Agricultural Finance Unit, University of Madras, Madras-5.

Sri S. Rajam, B.A., 30, Chamiers Road, Madras-28.

Sri P. V. Rajkumar, M.A., M.Litt., Professor of Economics, Presidency College, Madras-5.

Sri A. Raman, M.A., M.Litt., Lecturer in Economics, University of Madras, Madras-5.

Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L., District Judge (Retd.), 46, Lloyds Road, Madras-14.

Sri A. Samuel, M.A., Lecturer in Co-operation, University of Madras, Madras-5.

M. S. Shanta, M.A., Research Scholar, Department of Economics, University of Madras, Madras-5.

Dr. N. Subrahmanyan, M.A., Ph.D., Lecturer in Indian History, University of Madras, Madras-5.

Dr. (Mrs.) Thamrajakshi, M.A., M.Litt., Ph.D., Dipl. in Stat., Lecturer in Economics, University of Madras, Madras-5.

C. Usha, M.A., Research Scholar, Department of Economics, University of Madras, Madras-5.

Welcoming the invitees to the Seminar the Director said:

Friends, You are no stranger to the seminars which the Institute has been conducting from a long time. I am greatly indebted to Dr. V. Shanmugasundaram for having consented to lead this

seminar. A synopsis of the subject of the seminar has been circulated to you and he will now deal with it at full length. I am sure you will take part in the discussions that will follow and make this seminar fruitful and instructive. I now request Prof. Shanmugasundaram to lead the seminar.

THE OMNIGERENT MODERN STATE: AN ECONOMIST'S PROTEST

"There is no new thing under the Sun".[1]

"Deliverance is not for me in renunciation.
I feel the embrace of freedom in a thousand bonds of delight".

R. Tagore, *Gitanjali* 73.

I

I deeply appreciate the honour that the Institute of Traditional Cultures, a Unesco Centre at the University of Madras, has done me in giving this opportunity of presenting this paper. When the offer came to me, I wondered how little it is being realized that the cultural, social and other traditional values of the Orient have suffered in recent centuries after the advent of the Industrial Revolution and consequential enthronement of the State as the economic arbitrator. A fund of knowledge that has accumulated in the archives of many Universities bears out that notwithstanding the acceptance or rejection of the Marxian tenet of the materialist revolution, that tenet has left permanent marks on the face of the modern State. Since the publication of the Communist Manifesto in 1848 there was another seminal contribution of Karl Marx in the form of *Das Kapital.* These two writings have augmented the authority of the State by ideological doctrination, and led to its undue interference in all matters.

In the following sections, the different aims of the State in the course of its evolution, and some of the current conceptual fallacies in political economy are identified. This is perhaps a bold and provocative endeavour. To seek to suggest remedies for these

1. *Ecclesiastes.*

fallacies except in broad terms is to attempt too much in this single paper.

The concept of the State has changed with every turn in the fortunes of *homo sapiens,* in their primal, tribal, communal and social stages of evolution. In the recorded history of mankind, the State appears to have passed through varied shades of emphasis on its responsibilities and functions; and the historian's task of identifying comparable institutions of the society over time should particularly be confusing with reference to the concept of the State. From the time nationalism turned out as an adjunct of the concept of the State, however, one could perceive clearer and identifiable lines of comparison.

The nation State was held as the panacea for the war-ridden and troubled Europe of the days of Machiavelli. It now serves as a dominant force against imperialism in contemporary multi-racial, multi-religious and multi-lingual societies.

Notwithstanding the errands which this political contrivance known as the modern State has carried out its incidental and undesirable results have not been as widely perceived as one would wish. The gradual euthanasia of the cultural, religious and social values over the last one century has struck at the life-force of *homo sapien* evolution.

Socialism, it is said, is like a cap which everybody wears and hence has lost its shape. So is the shape of the State which has been pressed into service in diverse directions. It has lost its uniqueness of appeal, its passability and social acceptability with effectiveness in a specific direction. The Herculean strength which the modern State uses as a giant, and its implications seem to go unnoticed because modern science and social technology throw up from time to time problems which are perennial as the solutions are ephemeral. And the modern State steps up its authority whenever the society is confounded by these phenomena.

For instance, since the Industrial Revolution the grip of Marxian materialism on the modern State has been tightened, and the philosophies which conflicted with it in earlier decades have also made strange compromises later on. From Marxism to Keynesianism, the economist notices milestones of ascendancy of the State over the pluralist institutions, like the Temple, the Church and the Mosque. If Marx made a frontal attack on these institutions, Keynes supplanted them by glorifying the economic objectives of

full employment or equality of wealth and income as paramount goals of society.

The infant science of economics which is hardly two centuries old has over-reached its malleability and prompted mono-material conditions of life and ecfare for humanity, and has pressed into service the omniscient modern State for its objectives.

Terms like democracy, parliament, and freedom have all taken an economic colour to the detriment of cultural values and ideals of human life. A new theory of the State has to be expounded to house these economic claims in their due perspectives. The unwisdom of empowering the modern State to deliver more goods than could reasonably be expected from it, is due to political inexperience[2] and the lack of realization in the western world that there are important human values to mind besides the mere economics of bread and butter, and it is gratifying to observe that at least in some mature countries this is being realized and that the goal of economics is not mere acquisition of bread and butter but to ensure happiness in its various processes of production, distribution and consumption. However there are still many countries whose economic policies suffer from at least four outstanding fallacies. They are:

Firstly, on the one hand it is believed that the right to employ labour should be denied to individuals because it means labour exploitation; and on the other hand it is held that without the right to employ labour, productive mechanism cannot function with efficacy. These Marxian and anti-Marxian (also Pre Marxian) ideals of labour, do not seem to concede that every sensible human being does have the freedom to act either way, and reserve the method of self-employment, or subscribed employment if either method is not to his advantage. The main problem of employment in industrial nations is one of technology, material or human, and it could be grappled with by plural institutions, given the time to adjust among themselves.

Secondly, there is the belief that nature is niggardly, and the consequential scarcity of factors breeds the fear that at any time a good part of mankind would have to live in distress. So the benevolent monarch or the modern State should save this helpless

2. Oakeshott, Michael: *Rationalism in Politics* (London, 1962).

class of man. This has become almost a cliche. That scarcity of factors should in reality spur one to seek plural and competitive forces is apparent in the discussion *vide infra* on welfare economics versus positive economics.

Thirdly, the Malthusian ghost is mistaken to be a rēal and living institution. The assumptions regarding the declining fertility of the soil, and the hazards to migration of capital and labour are, even if remembered, apt to be ignored. And the modern State is called in to halt population increase so that the food problem is solved. This is like the role of a medical man called in to extinguish lives or to prevent the emergence of healthy beings so as to prove his skill.

The fourth fallacy is the assumption that employment by State is equivalent to economic prosperity. But this need not be so for it is possible that employment by State in some cases may be absolutely unproductive and add nothing to national income. Thus in a democratic state, the state is empowered beyond measure on account of the assumption of these fallacies as facts.[3]

Full employment, price stability, reduction of taxes, and allied economic incentives are often promised during electoral battles. In effect, as was made clear by the recent British parliamentary elections which placed Harold Wilson as the Labour Prime Minister, the electoral economic promises do not mean much. The TSR-2 programme which was criticised earlier by Wilson as a wasteful feature of Public expenditure and an unsocialist appendage was not very much altered by him later as Prime Minister. The trade unions which expected wage gains from the programmes of socialist revision were silenced by George Brown's new economic plans which were inspired by Wilson's cabinet. And in respect of a socio-economic measure like liberalisation of immigration, the labour electoral policy was reversed within a few months of reaching office. The record of the Conservatives while in power before

3. Laski, Harold: *Reflections on the Revolutions of our Time* (London, 1943). In Chapter VIII, "Freedom in a Planned Economy" Harold Laski, admits some of the fallacies of economic assumptions, but his perspective is lost when he seems to discount the possibility of the abuse of authority by the State. I do see the three sources of economic power pointed out by Laski: but it is difficult to perceive any appraisal of the possibilities of abuse of State power in the tracts of Laski, because his philosophy excluded it.

Wilson, was also clear as to the fallacy of believing electoral economic promises.

The National State Health Service, could not be eliminated. Many schemes of public expenditure which the earlier labour government committed themselves to, were maintained. Thus it is apparent that the State as a taxing and spending body is an unalterable and self-perpetuating power centre, and the economic policies are more pleas in exculpation of its maintenance, than intended to serve the pure welfare interests of the community. Marionettes and wire pullers are active in both Government controlled, and free societies. But in the former, a single power-body reduces all the individuals to the status of marionettes, whereas in a free society a number of forces—pluralistic institutions—operate the strings, which make for balancing and counter-balancing of social, cultural, political and economic values.

The State by its policies of controls, restrictions and analogous means[4] creates conditions of scarcity which it uses as a plea for favouring the producers to raise prices.

The one-sided view of positive economists has led them to conjure up a world of misery if it is without the economic "choice maker" as if choice that is economic is the main issue of choice before the *homo sapiens*. From the status of a single decision maker, the State has now found ways of enthroning itself, as an omnipotent force, and as the central director of national economy. This tradition of economics is only one of the many possible traditions.

In contrast to this is welfare economics. The optimality of production and maximisation of welfare are feasible according to welfare economics without the irksomeness of controls and regulations. A section among welfare economists, who are a minority point out that the Walrasian cardinal failing, and along this line the failure of many positive economists is that they jump from incomplete premises to sweeping conclusions[5] of optimal produc-

4. Bastiat, Frederic: *Economic Sophisms*. Translated from the French, and Edited by Arthur Goddard (London, 1964), p. 9.

5. Little, I. M. D.: *A Critique of Welfare Economics* (Oxford, 1957); Myint, Hla: *Theories of Welfare Economics* (London, 1948), p. 199; Scitovsky, T: *Papers on Welfare and Growth* (London, 1964).

tion. They are satisfied with a very limited kind of optimum, but they did make others believe that their's was the whole universe of economic thought. This tradition is still heavy with many economists who do not realise that little attention was paid to the maximisation of satisfaction. The Benthamite policy of happiness received but little thought during a long century. Edgeworth in his expression of Benthamite hedonism called for nothing less than "the greatest possible sum total of pleasure summed through all time and over all sentience."[6] And even now many exponents of social justice argue against a competitive economy little realising that optimum welfare can be obtained under either static or dynamic welfare economic systems[7] based on free economic actions of societies. Being unfamiliar with relevant economic theories of production they rouse economic hopes in self-contradictory ways.

The abolition of Zamindari system was advocated in India to spite the landed class, during the national struggle in its later Gandhian phase by Nehru-type of leadership. They were obsessed with the large area over which Zamindars had control, and were eager to encourage landless peasants to lay claim to a share of Zamindari lands. There was no awareness of the entrepreneurial talents of Zamindars and the economics of scale, and the Zamindaries were abolished. Later on, it was obvious that land management was difficult, talents for organization meagre, and this affected agricultural productivity. Again, redistribution of incomes was advocated; and realising that the inequalities of income tended to yield more saving and capital than conditions of equal property, the policy was allowed to lapse deliberately. It is such immature thinking that resulted in numerous provisions of the Indian Constitution[8] which affirmed the need for redistribution, and other forms of economic penetration by the State. Even granting that these economic changes will promote happiness without prejudice to social and cultural values the State need not be entrusted with this work for there are many other institutions with a good record to achieve this end.

6. Hutchinson, T. W., *Review of Economic Doctrines,* (Oxford, 1953), pp. 262 and later.

7. Reder, M. W., *Studies in Welfare Economics,* (London, 1947), p. 174.

8. *Constitution of India,* (1950, Part IV, Article 39, refers to State "Ownership and control of natural resources so as to serve the common good", and prevention of the concentration of wealth.

Historically, the economic calculus, in a crude form was used to support the doctrine of *laissez-faire*. Here was believed to be "perfect harmony of self interest and social morality."[9] *Laissez-faire*, therefore, could become a creed and "intervention immoral."[10] Despite the existence of monopoly and market imperfections it is now widely believed that the economic system for the most part tends towards a stable competitive equilibrium, exhibiting ideal properties of pure competition which are identical with optimum conditions of production and exchange. State Socialism, could therefore be challenged on the ground that it destroys "a rational economic system" wherein the optimum conditions can be fulfilled.[11]

Income distribution is an integral part of static welfare analysis, under the conditions of a free society. The claim that only a socialist economy can redistribute incomes to attain maximum social welfare is merely an emotional claim, or it is a committed view. An income distribution pattern determined by marginal productivities and by the price set-up resulting from marginal cost pricing could be ideal. Studies by Bergson, have shown clearly how the marginal cost rule (attributed by him to Marshal and Pigou), maximises income and welfare, under conditions of competition.[12] Little's conclusion is also that "any general charge of maldistribution of resources on the ground that competition is not perfect cannot be substantiated from the basis of welfare theory".[13] If the authority of Marshall and Pigou can be evoked for marginalism the support of Keynes could be claimed to emphasize that there is "no reason to suppose that the existing system seriously misemploys the factors of production in use."[14]

Laissez-faire is not dead, but modified. Static welfare theory is still being used to support *laissez-faire*. Many extol the beauties

9. Little, I. M. D., *A Critique of Welfare Economics*, (Oxford, 1957), p. 259.

10. *Ibid.*

11. Mises, F., *Collectivist Economic Planning*; F. A. Hayek (Ed.).

12. Bergson, A., "A Welfare Economics" in H. Ellis (Ed.). *A Survey of Contemporary Economics* (Philadelphia, 1950). Rs. 4.25.

13. Little, I. M. D., *A Critique of Welfare Economics*, (Oxford, 1957), p. 269.

14. Keynes, J. M., *The General Theory of Employment, Interest and Money*, (London, 1936), p. 379.

of *laissez-faire* to demonstrate the irrationality or stupidity of planning. Given that more or less full employment is possible by fiscal and financial policy, and given a suitable measure of income redistribution, it is claimed that the uninterrupted price-mechanism is pretty good at solving the economic problem. Planning will distort the allocation of resources in an irrational or uneconomic manner. "Under the regime of free competition, things tend by themselves towards an equilibrium corresponding to the maximum of effective utility".[15] The economic situation brought about by free competition would approximate that which would be obtained under the ideal conditions of pure competition. Similarly the allocation of resources and output under free competition would approximate to the perfect efficiency of pure competition.[16] Accepting the existing distribution of income as given without any discussion it can be proved that under given circumstances free competition realizes the maximum happiness of the community. Even if we connect economic theory with social analysis to comprehend reality,[17] the sum total of well-being could still be vastly augmented by a change of the present distribution of income.[18]

There are certain limits however to the optimality of pure competitive equilibrium. To the extent that there are commodities not produced under conditions of constant cost and to the extent that the cost conditions vary from constant cost and from one another to that extent uncontrolled competitive allocation of productive factors results in less satisfaction than the maximum obtainable from those factors.[19] But it should be noted that the imposition of restraints to remedy this position (this is called countervailing power[20] which holds in check private economic power) is likely to produce results identical with the "process of

15. Walras (Ed.), *Etudes d' Economie Politique Appliques,* Leduc (1963), p. 476.
16. Scitovsky, T., *Welfare and Competition,* (London. 1952).
17. Stark. W., "Jeremy Bentham as an Economist", *Economic Journal,* December, 1946, p. 608.
18. Meriam, R. S., "Supply Curves and Satisfaction", *Quarterly Journal of Economics,* (1928, Vol. XLII).
19. Carty, P., *Economics: A Social Science,* (Sir William Meyer Endowment Lecturers), Uni. of Madras, p. 82.
20. Galbraith, J. K. *American Capitalism,* (Harvard, 1956), p. 111.

concentration which impaired or destroyed competition". Instead of correction of the body-economic, in competitive and welfare terms, which are not in essence conflicting, the addition to the powers of the State to interfere in many economic activities under the pretext of maximising economic welfare, is tantamount to endangering the prospects of economic welfare, in addition to threatening the political freedom and allied values.

The State as a political expression of power and coercion necessarily involves it in heavy defence expenditure. The richer a State is, the greater is such expenditure. It has been estimated that most modern and rich States spend as much as 5 to 10% of the gross national product as defence expenditure[21] and nearly 6 to 12% of the total population is employed for this purpose. The expenditure on cultural objectives is not more than ·2% in the States which are rich. The percentage of cultural expenditure was deemed to be lower in rich states than in poor ones. Studies have confirmed that poor and less state-oriented societies have assigned 2 to 3% of gross national product to cultural activities. Incidentally it should be noted that all expenditure under the head "Culture" may not mean expenditure calculated to strengthen the human personality. Coercive and propagandist instructions could sometimes take shelter under this term. In the light of above facts it is wrong to argue that the State is a *coterie* of cultural affinities.

In a modern State one should expect the conditions for the flowering of personality. But, in the twentieth century most States have become more than a *Chengiz Khan* with the telegraph, and telephone lines. It speaks to 500 million voices on the radio. It overhears the conversation on the telephone. And by television it hypnotises the people. The forces at the command of the State, if not counter-balanced by public opinion, competitive institutions, functional bodies whose say in certain spheres should be supreme, are such that mainly in the guise of giving hopes of full employment or minimum wages or industrialisation, the State could supplant all the safeguards of freedom. To what lengths promise of economic liberalism would be extended by the use of seemingly innocuous terms, and simple policies, is apparent from the life of Mao Tse Tung. A decade before he became chairman of the first

21. *The Naval Review*, Vol. L. No. 1, January, 1962, pp. 16-17.

national communist-led government in China's history, he gained experience as the leader of the regional government in the north-west. His experience with rural egalitarianism and the primitive economy which included small scale private experience between 1936 and 1949, and his concept of the "*mixed economy*"[22] and of "*new democracy*" gave him the initial hold on the government of China. These concepts are now thrown away as useless lumber. Altogether, the state of affairs today is not much different from what it was in the days of Herbert Spencer who opposed even "State ordered drainage system".[23] Whether it is the individual who was apotheosized as in the days of Spencer or the State as in our time the result is almost the same.

Some critics of Hindu religion while conceding that plural institutions like the Hindu Temple did render good service in the past point out that as it does not adapt itself to modern exigencies it happens to be a source of impediment for economic prosperity. For example, they maintain that the traditional sacredness attached to the Hindu cow "is plainly contrary to economic interests"[24] but why should they not also realize that the traditional Hindu concept of respect for constituted authority and its extension in their advocacy of its enthronement in our times is equally injurious to economic betterment. If it is true that caste based on occupational function is outmoded and that caste and other social institutions have perpetuated immobility of labour and skills no less true is the fact that the State to-day has manouevered to entrench itself in power by economic strategies. An increase in the power and authority of the State is no guarantee for remedying conditions of scarcity and consequential famines.[25] The truth of the matter is that a re-orientation of traditional

22. Cohen, A. A.: *The Communism of Mao Tse Tung,* (Chicago, 1965). Italics are mine. It is the same phrase which was popularised in India during the early years of the establishment of the Planning Commission of India.

23. Spencer, Herbert: *Man Versus State,* (London), 1884.

24. Lewis, W. A.: *The Theory of Economic Growth,* (London, 1965), p. 106.

25. The famines in India during the paternalistic days of British rule, and during planned years between 1950 and 1965 should be deemed as pieces of evidence against the functional authority of the State and its inability to redeem the economy from the acuteness of poverty of which indeed the famines are but manifestations.

Hinduism will be conducive to cultural, political and economic prosperity.

It is said that the mediaeval temple has few parallels in contemporary life as promoter of social wellbeing.[26] But is it possible to achieve that measure of social happiness in the twentieth century through the agency of the temple or the mosque or the Buddhist shrine?

It is argued that the State is the only or the prime agency which could accumulate capital and foster rapid economic development. But the fact that communities like those of the Jews in Europe, and certain classes of Indians like the Gujaratis, Mahrattis and Chettiars have become great agencies capable of capital accumulation and entrepreneurial talent, is not readily recognized or sufficiently studied.

Out of the concept of a 'natural order' grew the doctrine of *laissez-faire*. The Physiocrats like their utilitarian successors based their doctrines of free trade ultimately on the assertion that men try to serve their own interests.[27] It is still the true position. This general tendency of the individual to maximise his gains needs no State intervention in preference to his free initiative in a pluralistic society. Quesney gave this idea of hedonistic stimulus and it became important in economic theory. As long as no obstacles are created, everyone by acting selfishly, promotes the happiness of all. The principle of *laissez-faire* is not confined to economic policy. The ideal is held to be the 'state of justice'. "In its purest form, the theory demands (theory of classical value) *laissez-faire*, for it implies the view of the 'sacred' right of man to the fruits of his work".[28]

In one of the earlier seminars held under the auspices of the Institute of Traditional Cultures, Professor R. Balakrishna discussed[29] the impediments to economic progress emanating from

26. Sastri, K. A. N.: *A History of South India*, (London, 1958), p. 315.
27. Myrdal Gunner: *The Political Element in the Development of Economic Theory*, Translated from the German, by Paul Streeten, (London, 1963), p. 29.
28. *Ibid.*, p. 71.
29. Social Institutions Impeding Economic Growth: *Bulletin of the Institute of Traditional Cultures*, 1960, pp. 244-276.

social institutions. This paper could be read with the former paper, but with this difference that the State itself is treated here as an Institution, impeding cultural and social values. Excessive concentration of power as in the omnigerent modern State inhibits the initiative of the individual and tends to be a deterrant to growth. The State is becoming stronger and perhaps it will continue to become stronger still, but as an economist how can one rest without protesting against the attempts of the defenders of the modern omnigerent State which in its endeavours to assume unlimited powers in all directions is acting only in profound ignorance of facts.

B. Krishna Rao: By way of comment and appreciation of the Economist's protest by Prof. V. Shanmugasundaram, much can be said if the basic problems are clearly stated and the content of their occurrence clearly indicated. First, it will be noticed that there was a mention of the modern State and of the way it seems to affect the traditional oriental values. There is some doubt on the question whether the State has become such a masterful arbiter of society as appears to have been now made out except in rare instances. The economist's protest in the first instance would make us think that the machinery of the State in many countries is not really equal to the problems met with. This however is a species of hypotheses which have to be tested by the facts from developing countries and from the records of planning in India and elsewhere.

It seems to be argued that only the State corrugated cultural, religious and social values; not the economic distress suffered by humanity; not the scarcity of food; nor famine; nor the absence of an integrated social communication. A pragmatic examination of the role of the State has been dealt with out of hand in the present discussion though there have been innuendoes and references to the struggles for power that take place among politicians, the promises in the course of those struggles, and the breach of promises after the capture of power by astute, ambitious and unscrupulous men. In all this flux some problems which can be analysed by social scientists can be highlighted. It is apparent that democratic elections may alter the strategies of economic expansion chosen in some countries; the election processes in other countries may strengthen the strategies. The problems of development in a democratic

frame-work indeed require a scientific analysis partly with a view to building up new structures or socio-economic organisations. The administration of economic policy is an issue that may be examined in relation to different environments by the social scientists.

A gigantic problem exists in securing equality in countries professing socialist tenets. In the context of a society which idealises Varnas and Ashramas, it would appear that it is social inequality not equality that seems to be posited as a condition necessary for successful work, and for raising the population beyond a merely material plane of existence. Egalitarianism requires profound analysis. When policy issues are not clearly separated from analytic issues the theory of the State as now discussed appears more concerned with the acts of Government chosen willy nilly than with the theoretical foundation of such activities. Remedial action too does not seem to have been argued either from viewpoints of the theory or the practices of the modern State. There is need for thinking beyond cliche-making as is well pointed out. It may now be stated that a widely felt need may be satisfied if the political preconditions for over-all central planning can be well defined by social scientists, in the context of a democratic philosophy. The modern State has supported vast expenditures to secure technical efficiency and financed flights to the moon. The point made in the seminar appears to centre round economic policy much more than any other issue. But there are political problems arising in the course of administering various types of economic policy, and there are economic policy problems resulting in political effects of various kinds.

In the study of economic organisation, it is essential to get to the moorings of market power and vested interests so that the analysis of State activities bearing on the origin, and the evolution of market power and vested interests can be treated both from analytical and historical viewpoints. If properly analysed the problems arising from vested interests in the society may offer insights worthy of great attention. The case for plural society with many institutions competing with the State can be viewed on the basis of a clear analysis of such of those interests in the society that press for sharing power and can give proof of their ability to promote welfare. It can be argued but only in the abstract that the State should be one among many associations; in practical realms

what are the institutions taking a share of power economic or social that can deliver the goods without making it worse for the individual? The problem for consideration may indeed be what societies are ripe for pluralism implying many sovereigns.

A. Devasia, S. J.: The learned speaker of today has, rightly warned us of the danger of ever-increasing power in the hands of the Government. We have to realise, at the same time, that the exigencies of our times call for greater involvement of the State in the economic, social and cultural life of the citizen—and to admit this, one need not be a Marxian, not even a Keynesian. The economic problems of today of industry, price structure, labour-management relations, etc.—are too complex and too vast to be settled without the intervention and guidance of State authority. Economics is too important to be left to economists. You need, more than ever before, the cooperation of the economist, the politician, the legislator and sociologist.

M. S. Gopalakrishnan: The State has no existence without the individual. We cannot talk any time of a separation between the individual and the State. So long as the individuals understand the meaning of the State and their inseparability from one another there is harmony. When the State becomes too powerful chaos is likely to set in. When the individuals become too irresponsible the State cannot but interfere. In the preservation of values, social, religious or cultural, and their transmission to succeeding generations, the State and all other institutions in the social, economic and religious life of man do matter much. Independence of one institution at the expense of another institution will not help in solving any problem pertaining to the life of man. Man's life is multi-dimensional and this cannot be equated with a specific stress only on one aspect, that is the economic aspect alone of his life. A new theory may emerge only when every individual realises that the State means to him his collective life and the State also sees that it does not interfere too much with the freedom of its constituents.

S. Govindaswami: Let me at the outset submit that I am not an academician, nor a student of economics. I am a stranger to the subject; and the synopsis distributed did not help me much in getting an insight into the subject of the seminar.

After listening intently to the leader's learned discourse, I gather that his point is that no State need annex more and more power for itself, and that, if it does, definitely, it would not be for the economic betterment of the public. In the few observations I shall make on that point, I wish to make it clear that I ignore the State Governments that we have in our country—they are like the old district boards with more extensive territorial/regional jurisdiction—and that I shall be referring only to the Union Government.

In recent world history, no expression has been more abused and exploited than 'equality'. It was a famous British economist who said that the State's business is only to afford equal opportunity to everybody, to become unequal. H.E. the Governor of Bihar, Sri Anantasayanam Iyengar, soon after his return from the USSR, said at a public meeting in this city, that there are 'Brahmins' in Russia, not of India, but a distinctive, much venerated, intellectual and knowledgeable class which has dedicated its life to intellectual pursuits only, and which even draws the highest salary in Russia. So, there is no place where all are, as a matter of fact, equal. Interested professional politicians make use of the expression to perpetuate their places of vantage in governments.

I cannot help making pointed reference to recent Indian history, in this connection. We have even been heterogeneous and incohesive; and that made it easy for the British trader easily to become the British Indian government. In the course of about half a century, the spirit of independence caught hold of our masses; and, when it became not worthwhile for the Britisher to continue in India, he dropped it like a hot potato and left. And, those that preferred politics as their profession, started exploitation of the situation. Could there be anything more unpatriotic than seeking rewards for one's struggle for his country's independence? And yet, that is what our politicians still ask for. Against Gandhiji's injunction to wind up the Congress party, the party was not only continued but took over the Government. And, having done that, they have been doing everything conceivable—good, indifferent and bad—to perpetuate the members of that party on the seat of Government. Having started with adult franchise for a people 75% of whom are illiterate and do not know what franchise is, vote-catching became the chief objective of the Congressmen. Being a democracy, they could not ban the communist party of India, although it was obvious that they were

the stooges of alien powers; and the communist leaders here specialised in sweet and tempting offers of everything good to everybody. Effectively to countermand that, the Congress people started exercise in semantic sophistry to confuse and distract the ignorant, gullible masses of the country. "Democratic Socialism", "Socialistic pattern" etc., God knows what precisely these mean, were declared annually at the All-India Congress Sessions. And, verily, the Congress is well seated on power, so largely ensured for the Government of the State, under our Constitution. However, the result, as has been pointed out by the leader of this evening's seminar, is that as against better distribution of resources and wealth, they have got more concentrated in fewer hands now than before. The rate of *per capita* income has not increased as projected even if 'income' could mean prosperity. Our national indebtedness has become colossal. We are 'non-aligned'; and, in our current border troubles, we have indeed not a single friend among the bigger powers of the world. And, in spite of the enormity of the power-concentration in the hands of the government, because of the elbowing out of the country's interest by the Congress party's self-interest, the future looks bleak indeed! Some have started getting anxious that, again, our country might lose her independence. God forbid!

K. S. Ramaswami Sastri: It is true that "the concept of the State has changed with every turn in the fortunes of *Homo Sapiens* in their primal, tribal, communal and social stages in evolution." Modern political thought has emphasised the idea of the Nation-State as against the older concept of Imperialism. While accepting it we have to see that the Nation-State does not take to aggression *inter se* and mutual combativeness. Further, we must harmonise the political values of life with the social, cultural and spiritual values. Nationalism and Socialism are the dominant note in modern political life but they must not pass beyond their legitimate limits and must be harmonised with Internationalism and Spiritualism.

It is true that the modern State is all-powerful and the modern society has to bow to it. But the State must not use its power and strength in an improper and immoral way. As Shakespeare says in his drama *Measure for Measure*:

"Oh! it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant".

The State cannot claim to exist for itself and assert its power for its own sake. The real purpose of the State is the promotion of the welfare and prosperity of society as a whole. A purely political institution should not be allowed to enter into an alliance with a purely economic ideology and to dominate over social, cultural, ethical, and spiritual institutions. Democracy and Socialism and Democratic Socialism should be harmonised with cultural values and spiritual ideals.

We talk abundantly and eloquently and frequently about disarmament but national armaments are growing today faster than the disarmament talks. Ludendorf says well: "It is an old experience which is confirmed again and again that the more there is talk of disarmament the nearer the world is to military events."

The ancient Indian concept of the State harmonised socialism and spiritualism and integrated nationalism and internationalism. Kāḷidāsa says in the first canto of his great poem *Raghuvamsa* that the State should educate the children and protect the citizens from armies and provide employment for all the citizens.

"*Prajānām Vinayādhānādrakshaṇād Bharaṇādapi*
Sa pitā pitarastāsām kēvalam janmahetavah".

(By providing for education and protection and employment, the king became the real father of every citizen. The father of every citizen was only responsible for his birth).

Equally important was the ideology harmonising nationalism and internationalism. The Nation-State should co-exist with a real brotherhood of all the States. The UNO. (United Nations Organisation) is a great achievement in that direction. But the supreme ideal is a world-state. The great poet Tennyson says;

"Till the war-drum beat no longer and the battle flags were furled
In the Parliament of man, the Federation of the World."

The supreme ideals and goals of life are World-Brotherhood and World-Society and World-State.

Dr. (Mrs.) R. Thamarajakshi: A protest against the expanding sway of the State in economic affairs can be maintained only if it is proved that the perfectly competitive system is a workable alternative. It would thus be fruitful to undertake an examination of the efficacy of the perfectly competitive model (where there is

no monopolistic intervention by any production unit, be it individual or State) in practical situations in general and in the developing economies in particular.

It is true that the perfectly competitive system where an optimum allocation of resources is brought about to yield maximum net utility to the community is a highly elegant, exquisitely beautiful and logically consistent model. But elegance, beauty or logical consistency need not imply any inherent relevance for empirical phenomena.

The general equilibrium theory refers to a static system and has very limited, cross-sectional attributes. It is concerned with the allocation of a *given stock* of consumers' goods. When however the model is dynamised to deal not with stocks of consumers' goods, not even with flows of consumers' goods alone but also with the problems of investment allocation, then the socially desirable optimum results that are automatically realised out of the static model may not be obtained at all because of the possibilities of direct, non-market interdependence between the members of the economy that would actually lead to a divergence between the private and the social net product. As Tibor Scitovsky rightly remarks, "whenever the social product of a firm or industry differs from its private product, the market mechanism cannot, even under perfect competition, bring about an efficient allocation and utilisation of resources. Hence the demand in such cases for government intervention of some sort...."[1]

Further, decentralised decision-making by different individual units of production can result in optimal resource allocation only if there is a signalling mechanism that would communicate information among these units. The question arises whether the price system could perform this role quite effectively.

The market machinery can disseminate data among the production units regarding each other's *current* production plans as determined by their past production; but would be blissfully ignorant about the probable levels of future outputs. As a result, even in the case of investment decisions that might have immediate and marginal effects, it may be that the price mechanism would

1. Scitovsky, Tibor: *Welfare and Competition,* (London, George Allen and Unwin Ltd., 1952), p. 187.

work only *less* perfectly, and thus fulfil this co-ordinating role, to some extent alone. It should be noted that here too, a certain degree of begging the question is involved; for, the choice of an investment project (although its effects may not be staggered over a long gamut of time) would depend on the future trend of prices and interest rates but this future path of prices will itself be a function of the choice of the projects.

While thus doubts could be cast on the ability of the "invisible hand" in *actually* ordering an optimum allocation of resources in the context of investment decisions involving immediate, if not spontaneous results, the perfectly competitive system emerges as a thorough failure in maintaining efficiency of production, when long-term projects are considered. Thus with regard to such of those production plans that imply delayed consequences (and most developmental investments are slow-yielding, long-term projects since they take the form of infrastructure investments), the problems of uncertainty and anticipation enter the arena; and the price system that reflects only the current states of economic activities and not the future ones, would fail altogether as an efficient signalling force. *Apriori* the market mechanism might be helped by "speculation" in its performance of this co-ordinating function. But it should be borne in mind that there is a built-in-tendency in speculation to outstrip its reasonable and beneficial limits and become, in the final analysis, so predominant that the market price would cease to provide information on the urgency and availability respectively of non-speculative demand and non-speculative supply and be instead only an index of speculators' opinions of what speculators' opinion will be in the future. It is therefore not clear as to how it can be assumed that, when a set of interacting decision makers are performing under conditions of uncertainty, there would be an automatic resultant of efficiency, either from the unique functioning of the market mechanism or from the market machinery as "moderated" by speculation. Tjalling Koopmans is realistic in his appraisal of the relevance of the perfectly competitive system to practical situations. He maintains "Observed fluctuations in specific markets, in inventories and in investment generally are of a kind suggesting that the information-circulating function which economic theory attributes to competitive markets is not discharged by any existing arrangements with the detail and forward extension necessary to guide decisions of which the desired benefit

depends on future developments to the extent inherent in modern technology."[2]

Apart from this dynamic inefficiency of the perfectly competitive system, it is also worthwhile remembering that since the price mechanism is able to reflect only an *ex-post* analysis of changes in demand, the social costs that would be involved in a reallocation of resources needed for a readjustment of the economy to transformed preference curves would be formidable.

While thus the dynamisation of the model brings forth its general inapplicability, there are some difficulties even in the working of the static model when it is applied to a developing economy at any point of time. The basis of the static model is the neoclassical marginalism; but the adjustments that are needed in a growing economy are not by any chance marginal but involve over-all structural transformations because of the lumpiness and indivisibility of capital.

Thus "investment theory is indeed the weakest link in the liberal theory"[3] but investment is the core of development.

The inapplicability of the perfectly competitive system is not restricted to the developing economies. Recently doubts have been expressed[4] about the efficacy of the market system as a guide in the optimum resource allocation in advanced countries. To the extent that in the affluent societies the expended marginal dollar has had the advertisement inducements of "hidden persuaders", it cannot be taken to be an index of true relative satisfactions. We may probably have to accept with Prof. Higgins when he infers from the above-mentioned Galbraithian critique that "future historians of economic thought will conclude that the economics of the marginal calculus was relevant only in Europe and the New World during the late nineteenth century when and where this kind of economics was developed."[5]

2. Koopmans, Tjalling, C: *Three Essays on the State of Economic Science*, (Mcgraw Hill Book Company, INC. 1957), p. 163.

3. Rosenstein Roden, P. N.: "Programming in Theory and in Italian Practice"—in MIT (Ed.). *Investment Critique and Economic Growth*, (Asia Publishing House, 1961), p. 19.

4. Galbraith, John Kenneth: *The Affluent Society*, (London, Constable & Co., Ltd. 1959).

5. Higgins, Benjamin: *Economic Development*, (London, Constable & Co. Ltd., 1959), p. 456.

When thus the price mechanism has not been able to do the job unaided, there is the need for an alternative machinery to supplement the "invisible control" implied in the market system. As Arthur Lewis points out "the merits of the market depend on the existence of competition" but "perfect competition is rare. It is clear that nothing in the market mechanism itself either establishes or maintains competition. Only State action can assure competition. In this, as in so much else, the market economy cannot function adequately without positive support from the state".[6] A co-ordinating machinery that would anticipate shifts in preferences, that would communicate data regarding the probable levels of perspective output, that would be motivated by social welfare rather than private profits and that would go in for deliberate policies to attain dynamic equilibrium between aggregate demand and aggregate supply is required; invariably, the choice falls on the State, which is the impersonal and objective institution that one can conceive of. As Tawney points out "It is not till it is discovered that high individual incomes will not purchase the mass of mankind immunity from cholera, typhus and ignorance, still less secure them the positive advantages of educational opportunity and economic security, that slowly and reluctantly, amid prophecies of moral degeneration and economic disaster, society begins to make collective provision for needs which no ordinary individual, even if he works overtime all his life, can provide himself".[7]

Theoretically, therefore, the question is not whether to programme but how much to programme, and in particular, whether the State shall supersede the market and programme by direction or it shall plan through the market. And invariably the controversies associated with the form, extent and manner of planning are identified wrongly as questions relating to the need for planning as such!

Sri P. V. Rajkumar: In this paper the author focusses attention on two issues i.e., (1) that there is a persistent trend towards enhancement of the power of the State over economic life in all societies and (2) that this enlargement of the economic power of

6. Lewis, Arthur, W.: *Principles of Economic Planning,* (London, George Allen and Unwin Ltd., 1956), p. 14.

7. Tawney, R. H.: *Equality* (4th revised ed.), pp. 134-5, as quoted by Galbraith: J. K. *Op.Cit.,* p. 195.

the State works to the detriment of cultural values and ideals of human life.

The State is essentially a human contrivance for meeting the collective ends of society in an orderly manner. It is imperative the State is invested with power or more precisely sovereign authority to discharge its functions. But this inevitably detracts from the freedom of the individual. It is here the question of State versus the individual arises. In this imperfect world of ours the choice is not between State and no State, but between different degrees of statism. Democracy professes to minimise statism which is only a means to an end; while totalitarianism glorifies statism which is an end in itself. Democracy began with guaranteeing both political and economic liberty. But with the passing of *laissez faire* economic liberty came to be circumscribed. With the advent of Keynesian economics extension of State control over economic affairs received the sanction of economic theory.

After the Great Depression of 1929-30 Planning has become the great panacea of the age, claiming the allegiance of not only of totalitarian economics but also of democratic societies. State control of economic life is not new. Mercantilism adopted strict regulation of economic life based on the doctrine of economic power. But the modern Welfare State has armed itself with considerable economic power with the object of ensuring the well-being of the common man. If in the process of achieving this ideal there is some erosion of economic freedom this is only a necessary evil. Just as the rules of the road involving restrictions and hence sacrifice of some freedom are necessary evils for solving the complexity of modern traffic problems, so also Planning and control of economic activities are necessary for guarding against the ills of modern complex world.

The assertion that Planning can be achieved only at the price of destroying free institutions and personal freedom is too far-fetched. The historical argument of a causal connection between capitalism and democracy with accent on individual freedom is at best inconclusive. Whenever progress of Capitalism gave rise to particular hardships and maladjustment, like inequalities of income and wealth, monopoly and depression, the market economy offered no guarantee for the preservation of freedom. So it is no exaggeration to say that the market economy because of the absence of central planning produces conditions which may put

us on the road to serfdom. Democracy in continental Europe failed not because it planned economic activities but as Oscar Lange has pointed out (Oscar Lange—Economic Control after errors—*Political Science Quarterly,* March 1945, p. 13), because it did not plan enough. It is not Planning but the absence of democratic planning which led to Fascism and Totalitarianism.

Hence enhancement of the power of the State over economic life in democratic societies is inevitable and this trend instead of destroying human freedom as apprehended will only limit freedom so that cultural values and ideals of human life for which democracy stands may be safeguarded.

A. Raman: In the nineteenth century, the view of many economists and philosophers was that the State should govern least and that it should confine itself to the functions of the maintenance of law and order and the protection of the country from external aggression. There was no need also for the State to discharge any other function. However, in modern times, this view or doctrine of *Laissez-faire* is not accepted, due to a number of reasons. Firstly, the maximisation of production and the complete satisfaction of the consumers are not always possible under this principle; and, inequalities of incomes and wealth and the growth of monopolies with all their attendant evils have resulted. Besides, during the period of the depression, it was not possible to bring about economic recovery without the intervention of the State, as the private sector was either unwilling or could not make investments to the required or necessary extent; and, even in normal times, the intervention of the State may be necessary for ensuring the better utilisation of resources. Further, a certain amount of control by the State is essential for ensuring more amenities and better conveniences for the consumers, for preventing their exploitation and ensuring the better distribution.

The control exercised by the State over economic activity may take a number of forms. Firstly, certain enterprises which are very vital and which, therefore, should not be undertaken by the private agencies have to be run by the State e.g., armament factories; and, certain enterprises, which the private sector is not willing to run because of difficulties of management, may have also to be operated by the State e.g., the post office. Secondly, it may undertake certain activities which would benefit industrial

units in the private sector viz. a good system of currency and credit, construction of roads and irrigation works. The units in the private sector may also derive advantages by the action of the State in providing subsidies and bounties, and also by the adoption of a suitable fiscal policy Thirdly, the State may take some action in the economic sphere in order to ensure the welfare of the public. It may resort to price-controls and rationing for ensuring better distribution, pass laws regulating working hours and working conditions in the various industrial establishments and enact statutes for protecting the interests of the depositors and the share-holders.

It is, however, quite possible that the State may acquire more and more powers and that the control exercised by the State may become too much and may prove even irksome. This may probably raise the following issues: (1) will not too many restrictions cause difficulties and interfere too minutely with the lives of the peoples? (2) Has the State the necessary machinery for enforcing its powers? (3) Will there not be a tendency to evade the laws passed by the State and will there not be corruption and fraud? It is quite likely that, when too many laws are passed by the State, the people may experience a number of difficulties and there may be a tendency to evade the laws. Besides, the State may not have, in all cases, the necessary machinery for enforcing the laws effectively; and there may be scope for corruption and fraud when the laws are administered.

A few observations may be made with regard to conditions in our country. During the last fifteen years or so, the State has assumed more and more powers in the various spheres of economic activity. Apart from the usual sphere of operation of the public sector, the public sector is expanding even in the realms of industry and banking. Many laws have also been passed such as the laws of banking, laws of companies and laws pertaining to labour; and a series of amendments have also been effected to these laws. The Banking Companies' Act, for example, was passed for protecting the interests of the depositors, for maintaining certain standards of honesty and efficiency in business and for ensuring the development of banking along right lines. The Companies' Act is intended to safeguard the interests of the shareholders and to ensure the adoption of good and sound practices. Labour legislation has been passed in our country to protect

the interests of the workers and to prevent sweating. These laws are intended to ensure the smooth functioning of the various institutions in the healthy interests of the people and the country.

However, far too many amendments have been effected to these laws; and some of these amendments are likely to cause difficulties. Let us take the case of the various amendments to the Banking Companies' Act. These amendments may cause difficulties in the way of the management of banking companies. No doubt, some of the amendments are intended to rectify the defects noticed in the working of the banking companies. However, when the banks are subjected to too many laws, an atmosphere is likely to be created, which would retard the proper development of banking. What is more important is the development of sound banking traditions by the banks themselves. Likewise, it has been pointed out that the provisions of the various Company Law (Amendment) Acts have proved quite cumbersome. There has been some overlapping between the various provisions and consequently, some confusion may result. Difficulties may also be experienced in the way of managing the affairs of the companies. These would have a deterrent effect on production and economic development.

Of late, we find a tendency in some of the countries of the world to reduce the activities of the State and to increase the freedom given to the individuals. Such an action was taken in West Germany by Professor Ludwig Erhard. Seeing the success of the policy of giving more freedom to the individual in the economic sphere in Germany, the following countries too viz., France, Italy, Netherlands and Japan followed suit; and, after the adoption of this policy, there was an improvement in the position both as regards the national income and employment. In Spain and the Philippines too, a number of controls were removed; and this had a number of beneficial effects.

It is felt in some quarters that, in our country too, the powers of and the control exercised by the State over the level of economic activity could be reduced in order to create an atmosphere conducive to speedy economic development. This seems to be a good idea which deserves consideration. It is, no doubt, true that the interference of the State and some control by the State over economic matters is quite essential. However, the control exercised by the State should not extend to an undue extent as it may have various adverse effects; and, generally

speaking, the various sectors of economic activity could be given as much of freedom and discretion as is possible and the powers of the State might be exercised to the minimum.

Dr. N. Subrahmanian: It is gratifying to see that the leader of the seminar to-day has projected a certain view-point in regard to the consequences in terms of political power which flow from the pervasive economic decisions of the modern State. It is not as if such a view-point which questions the desirability of the extraordinary assumption and exercise of economic power by the political and administrative machinery of the State does not already exist; possibly it has not been canvassed in such terms as now and by the leader of this seminar. It seems, however, to be clear that the professor is 'anti-authoritarian' and even that he looks upon comprehensive economic planning with suspicion, though he does not choose to spell it out.

But the problem which we are now reminded of is of such public importance that the citizens' duty to know its dimensions becomes imperative.

There can be no doubt that power *per se*, like mechanical, electrical or other energy is neutral, cannot be objected to, and is intended to be used though capable of being abused. The motivation, the manner and the occasion qualifying the use of power can make it welcome, tolerable or bitter. But how much power and for what purpose shall the political government exercise will depend upon the goals which the society, electing the government, sets for itself. If the society's goals are minimal the power needed to be used will also be minimal; if not it will grow proportionally. A society which at the polls does not object to a government which uses and wishes to use more and more power may be presumed to desire goals which cannot be achieved without the use of such power. Hence governments in backward countries tend to arrogate to themselves enormous power which, because of the underdeveloped economic milieu in which they function, assumes frightening aspects. This problem has to be viewed without attempting to value-judge the desirability of the goals which any society might aspire to. Then, I am afraid, theoretical objections to the 'monolithic' state and the passion for a re-emphasis on the pluralist arrangement might become merely academic and unrelated to the practical needs of the people. It is, however, not suggested that the merely academic has no value

but only that it shall not be deemed to be related to the practical exercise of power.

It may also be emphasised that the notion that in the modern world a controlled economy involves greater use of state power and larger employment of public administrative personnel and therefore that a shift to free market conditions would obviate the need for much of this power is erroneous; for it is important to point out that "the transition to relatively free markets in England and later for a limited time in Western Europe, saw not a scuttling but rather an enlargement of the role of administration."[1] It will be good to remember also that "the road to the free market was opened and kept open by an enormous increase in continuous, centrally organized and controlled interventionism........ the introduction of free markets, far from doing away with the need for control, regulation and intervention, enormously increased their range. Administrators had to be constantly on the watch to ensure the free working of the system. Thus even those who wished most ardently to free the State from all unnecessary duties and whose whole philosophy demanded the restriction of State activities, could not but entrust the self-same State with the new powers, organs, and instruments required for the establishment of *laissez-faire*."[2]

These general considerations, I am sure, do not apply to India; for here the social system is such as to debilitate any government which might be intent on wilful use of power to whatever extent and in whatever measure. Hence again our picture of the iniquity of power will not come to life but stay in the merely academic canvass.

Prof. K. A. Nilakanta Sastri: In winding up the Seminar the Director said: We have had a very interesting discussion. Economic factors have become more complicated to-day as life has become more modern; old notions regarding State and its activities have been changing very rapidly. The question is whether the State should be powerful or not powerful. The idea of a Welfare State is not so new as is sometimes held. As

1. Kapp, K. W.: *Hindu Culture, Economic Development etc.*, (1963), p. 70.
2. Karl Polanyi: *The Great Transformation*, (1944), pp. 140-141.

Sri K. S. Ramaswami Sastri pointed out, Kalidasa has given out an idea of the Welfare State long ago. There are those who believe that everything should be done by the State. There are others who have no faith in the State. Prof. Shanmugasundaram pointed out that we must have a more or less pluralistic State rather than a monolithic State. It is my way of thinking also. That is what exactly the old Indian State was. In the old Indian State laws and customs proceeded not from sovereign legislature. The State had very little to do in respect of laws, customs and practices. They came from other sources. There were groups, castes, and local assemblies; they were not set up statutorily but by voluntary association. The business of the king came at a late stage. The king, as the monarch, was the final authority and his business was to keep a watch over them and enable their smooth functioning. If there was any dispute you could go to a king's court. If you are able to settle amongst yourselves it was good. Otherwise the final authority was the king. But in our modern democratic set up it is impossible to revive the old conditions.

I thank Dr. Shanmugasundaram for having led the Seminar and also the participants for presenting their views.

SEMINAR ON INDIA AND SOUTH-EAST ASIA

The Indian Council for Cultural Relations, New Delhi conducted a seminar on India and South-East Asia for a week (Feb. 2 to 8, 1966) at Azad Bhavan, New Delhi. It was attended by delegates from Ceylon, Hongkong, Indonesia, Japan, Nepal, Malaysia, the Philippines, Singapore, Thailand and South Vietnam. Mr. M. C. Chagla, Education Minister, Government of India inaugurated the seminar and Dr. C. D. Deshmukh, Vice-Chancellor, Delhi University and Vice-President of the Indian Council for Cultural Relations presided over the concluding session of the seminar.

In his inaugural address, the Union Minister for Education, Mr. M. C. Chagla observed that the seminar was an extremely important one as India and the countries of South-East Asia, were faced with the same problems to-day. It is true that science and technology transcend geographical limits. But technology is essentially the application of scientific research to one's own problems. So each country should collaborate with the rest and develop its own technology. Mutual help is specially necessary

for Asian countries because problems of poverty, ignorance and overpopulation are common to Asian countries and they need a common solution. Asia must continue to learn from the West and receive assistance from it, but it believes in self-reliance as it cannot depend on the West for all time. He emphasised the need for rewriting the history of India and South-East Asia. Such history as has been written largely by Western scholars only emphasises the differences among the Southeast Asian countries and speaks little of what continues to bind them. Dr. C. D. Deshmukh stressed the need for collaboration at the non-official level. He expressed the hope that the seminar would not be a forgotten story soon and that attempts would be made to implement the suggestions made by the seminar. He also warned against the the tendency to harp too much on ancient traditional ties. What brings together India and the countries of Southeast Asia are the imperatives of the present.

Summaries of the papers presented at the seminar and the recommendations made by it, *in extenso*, follow.

Alatas, Syed Hussain: India and the intellectual awakening of Asia:

It is not the India of the past that attracts the attention of South-East Asian thinkers but the India of the 19th and 20th centuries. The focus of interest is modern India and the subjects of interest are no longer Indian philosophy, mysticism or yoga but modern Indian social philosophy. Considering the religion and philosophical traditions of Asia with their deep and far-reaching influence on the Asian people the Socialism envisaged by Jayaprakash Narayan which is amenable to a synthesis with the Buddhist and Islamic traditions, conceding the necessary minor modifications is the best for creating a suitable social order for Asia.

Anand, Mulk Raj: The spirit of man in Indian and South-East Asian Culture since the end of the Western domination:

It is argued that a "new comprehensive historical Humanism" as he would name it, is evident in the present day search for value at the root of which "lies the attempt of the new free peoples, in the ex-colonial countries, to discover their own identity by the absorption of those ideas which had been kept from the subject peoples by the alien rulers. The attitude of assimi-

lation of the highest truths of mankind, which may be important to adopt to contemporary living, never mind from where they come, has arisen from this opening out to the whole world. Underneath the broad acceptance of this hypothesis is the preference for equality of oppotunity for all men, across the national frontiers. Thus consciously or unconsciously, the most sincere men are dedicated to the acceptance of everything in their own culture, and from other cultures, which may help men, to fight against nature and the realisation of his selfhood".

This is pregnant with an emergent new-world culture in which the emphasis is on man and his elemental needs and interests and there is an attempt to 'connect' men to each other.

Baker, M.: The Economic, Social and Cultural Problems of Singapore:

The Government of Singapore, which became independent only in August 1965, is trying to cope with the economic, social and cultural problems in a realistic way, for it recognises that the racial and cultural divisions in the multi-racial society of Singapore is a complicated and delicate task. We try to instil in our people an awareness that they have to make the most of our multi-racial society. To win the people over towards our eventual goal—one national identity, a more or less common culture involves making concessions and preparing the people psychologically for this gradual change over so that there is no violent reaction.

In the field of education Singapore's youth need to be taught about their Asian environment, their neighbour's history, culture and politics for Singapore's future is intimately tied up with the surrounding regions.

Bhattacharya, Bhabani: A Bridge between the Peoples:

A new barely discernible communion has arisen between Asian lands, a communion of which history itself has been the sponsor. What is needful is an awareness of that historic process. Awareness should be followed by the resolve to attain full-bodied understanding. Planned action promoting the interplay, not exchange, of each culture on all the others is necessary to achieve the understanding. The pre-condition for this interplay is the acceptance of the idea that no country is culturally superior to others. The bridge between the peoples is the bridge of literature. The linguistic medium for this bridge must be English.

Chou, K. R.: Some elementary ideas on the strengthening of cultural links between India and South-East Asia:

It is up to us to identify links between Indian and South-East Asian cultures and strengthen them. Such srengthening is possible by the continuous enrichment of both cultures for broadening the basis of exchange and assimilation so that neither is completely overwhelmed by the other or by external cultures. Such enrichment can only be brought about through social and economic advancement in the countries concerned.

Ishidate, M.: Some thoughts on collaboration between South Asian countries and Japan in Science and technology:

Considers cooperation between Japan and other South Asian countries in science and technology in the light of three factors viz., economic and political background of the regional countries; dual or multiple collaboration in the region; and means and ways of collaboration.

Jagannadham, V.: Social security and Social development in India and South-East Asian countries:

The countries of South-East Asia which emerged into new independent statehoods, it was hoped, would have a smooth and rapid sailing in the sea of development. But contrary to our expectations the countries of this region are facing rough weather and it appears as though the direction of development is not quite clear. Could we still get out of the storms and cyclones that are threatening the states of this region in their course towards the desired developmental goals?

Analyses the causes for the failure so far to reach the desired developmental goals. Advocates the view that social security should be made the basis for socio-economic developmental plans. Suggests the following steps for a cooperative endeavour to provide security for total or all round development:

1. Stability and cooperation among nation-states of this region;

2. Planning for economic balance on a regional basis after working out the complementarities of resources in the countries of this region;

3. Full employment and social security as the focus round which each country plans because these generate the forces for self-propelling growth process;

4. For achieving full-employment and social security, we need innovations and adaptations of the technologists to suit the socio-economic levels of living of the people;

5. Need-satisfaction rather than capital accumulation to form the basis of development plans;

6. The strategy, tactics and thrusts in planned development processes to aim at transforming the physical and psychological equipment of the people particularly children and youth, as carriers of change.

Kuppuswamy, B.: Social mobility in South East Asian countries:

Text of paper published in the Section I, pp. 22-26.

Laksila Prasat: The promotion of international understanding through education:

Despite the great conflicts that have raged around us, the network of co-operation among nations continues to be more widely spread and more closely woven. Many means may be employed to promote good-will and international understanding. The most important is education.

We do need a new and well-balanced educational programme which will provide educational experiences essential to cultivate the intellectual virtues of a person, to develop his personality and potentialities as a human being, and to adjust him to his environment or fit him for the contemporary scene so that he may assume the responsibilities to live for himself as well as to live for fellow-men of other nations.

There are many study areas which, if well integrated, will make up the kind of meaningful educational programme mentioned above. The study of history, geography, for instance, will provide the student with the knowledge and understanding of the conditions of the society of which he is a part and its problems. In addition, through the study of government, politics, economics, and sociology, the student will become intelligently aware of the great forces moulding the society, the nation, and the world, aware

of the crucial social, national, and international problems that need to be solved. The contribution of these studies should enable the student to promote not only a local and national understanding but also an international understanding.

Teachers play a very imporant role in operating such a kind of education.

Lokanathan, Dr. P. S.: Economic cooperation between India and South-East Asian countries:

Though the establishment by the United Nations of ECAFE in 1947 raised high hopes of regional economic cooperation in Asia and the Far East, the expectations remain largely unfulfilled. Factors like political conditions, geographical distances and more than the rest the desire on the part of each country first to develop industrially and economically its own resources before attempting any kind of intra-regional cooperation or economic integration account for this slow progress in economic cooperation. If Asia is to compete with the rest of the world when economic groupings are taking place, for example European Common Market, Latin American Union, East European Group, it is absolutely essential that Asia should also combine for economic purposes for mutual advantage. There is immense scope for economic cooperation and a certain amount of coordinated planning is necessary to make it a success.

Manuel Canuto, G.: Problems of scientific and technological development in South-East Asia and ways and means of regional collaboration in this field:

Science and technology are necessary for economic development and social progress. The United Nations has held conferences from 1963 to 1965 to emphasise this in regard to developing countries. Discusses the impediments to socio-economic progress with reference to the Philippines. They are lack of flexible organization and progressive management of scientific research organizations; lack of understanding and appreciation, especially among national leaders and fiscal officials of the economic and social potentials of science and technology; want of overall national science policy and regional synchronization and collaboration; lack of library and other facilities for dissemination of scientific and technological knowledge; shortage of competent personnel and paucity

of incentives for scientific and technological activities; resistance to change.

Nguyen-Khac-Hoach: Higher education and national needs in South–East Asia:

Higher education has an important role to play in South-East Asia. Trained technicians are necessary to tackle problems of education, agriculture and industry. Practical suggestions are made for international collaboration in the economical, social, literary and other fields.

Paranjape, H. K.: Planning in India:

Presents a synopsis under the heads: The Indian scene at the time of Independence; Objectives of Policy; Methods; Achievements and failures up to now.

Quirino, Carlos: Cultural Relations between India and the Philippines:

Dr. Pardo de Tavera, the foremost Filipino scholar of his time was the first to draw attention to the early relationship of India with the Philippines by the publication in 1887 in Paris of his monograph *El Sancrito En La Lengua Tagalog.* Following Prof. H. Kern of the University of Leiden who had compiled a small list in 1880 of words in Tagalog derived from Sanskrit Dr. Pardo listed some 300 words as having been derived from Sanskrit. Then in 1920's Filipino archaeologists led by Prof. H. Otley Beyer discovered several artifacts in various islands which undoubtedly originated in India or were influenced by Indian craftsmen. Scholars now believe that they reached the Philippines sometime between the 12th and 14th centuries. In the last few years Dr. Juan R. Francisco has, by the publication of his book *Indian Influences in the Philippines* placed in a proper perspective the cultural contacts that India has had with the Philippines during pre-Spanish times. Indian influence on Filipino native literature is also seen in the similarity between India and the Philippines in folk tale motifs. These influences probably came indirectly through Malaya and Indonesia, rather than by direct contacts with the islanders. Concludes "that the enrichment of Philippine culture in ancient times was due in part to the spirit of Indian culture that managed to reach the Philippine archipelago."

Rahman, A.: Problems of scientific development and collaboration between India and South-East Asia for science and technology:

In the light of their own experience and resources the countries of South and South-East Asia have to pool their experience to work out their future plans of utilizing science and technology for national progress. There is need for cooperation; the level of cooperation has to be through international science agencies, intergovernmental, between universities and research institutions of the different countries; with regard to the area of cooperation it could, to begin with, aim at exchange of information and exchange of personnel etc., the methods to be followed require considerable attention and ways and means have to be worked out to establish a machinery to develop this cooperation at various levels and in increasingly wider areas.

Ray, Niharranjan: Nature and character of cultural development in India and South-East Asia:

In the countries and islands of South-East Asia, a somewhat different socio-cultural process has been in operation, it seems. With the peoples of these regions the problems are much more difficult and complex because of more reasons than one.

First. There has been no so-called renascence, no mentionable rebirth of socio-cultural life even in a small minority, before the twenties and thirties of this century. The cultures of the common people have been in the main, rural-agricultural and somewhat primitive; the cultures of the dominant minority have been in the main derivative and hence without any deep roots in the respective countries and their communities. Acculturation is a lengthy process, and there was never a long time in these areas in which this process could operate.

Secondly, Nationalism in these areas had, and still has only a political significance. Culturally speaking, it does not and cannot therefore, bring about changes in arts and crafts, in music and the stage, in literary forms and expressions, in general behaviour patterns, in thinking and imagination and in the general attitude towards religion and all that it connotes and embraces, not in any appreciable degree, at any rate.

Not that no change in respect of these is taking place anywhere in South-East Asia; indeed there are signs and symbols here and there, but they are halting and hesitant.

Thirdly, ideological conflicts of the cold war raised and fostered by politically interested outside agencies, have indeed generated an unreal situation in the whole of South-East Asia and have all but clouded the cultural issues of the region. These issues relate to:

(a) the extent and integration of western system of education, of western thoughts and idea of humanism and social progress, of western forms and images of modern times, of values of western science and technology etc., with the heritages and traditions of these areas.

(b) the creation of science-oriented and world-minded intellectual elite that would embrace in its fold thinkers and scholars, artists and artistes, poets and play-wrights, socio-political workers etc.

(c) the acceptance of a national ideology that would cut across the artificial barriers put up by the cold war and political and economic interests of the big global warring powers, and

(d) rearing up cultural bodies and academic institutions that would foster world communications on the one hand and encourage indigenous reactions and response in terms of traditions and heritage on the other.

Raychaudhuri, Tapan: Development of cultural relations among the countries of South and South-East Asia, a few practical suggestions:

Reluctance, shortage of Foreign Exchange and lack of mutual interest are the possible impediments in the way. Measures suggested are translations of old and modern classics in English and French and then into local languages; publication of books on art, history and culture of the countries concerned; exchange of documentary and feature films; lecture tours by visiting scholars, organisation of language courses by Embassies; expansion of the area of interest in the existing academic institutions; research; supply of archival and bibliographical information.

Sarkar, Chanchals Ways of Collaboration in South-East Asia in the field of communication:

When compared with western countries Asia keeps herself isolated. The reasons are (a) that, in the context of the world's advance in communications, Asia is very, very backward, (b) that she is not even using the facilities that exist and (c) that communication between Asian countries themselves is very, very poor.

The remedy lies in the following:

1. The first barrier to topple is that of language. There must be translation pools in the Asian countries which would translate into English and French, the two principal international languages of the continent a selection of the best that appears in books, newspapers and periodicals.

2. The exchange of good photographs with attractive captions could do a lot to make the Asian countries vivid to one another. Here too we have failed.

3. Governments and bodies like the Indian Council for Cultural relations must combine to defeat the noose of foreign exchange. This man-made and irrational barrier is pulling a veil of ignorance and isolation down on our countries.

4. Broadcasting is always there to overcome the barriers of space, foreign exchange and such like drawbacks.

5. Cold type, offset micro-wave transmission and electronic reproduction all these things can transform the Asian continent from being an abstraction to being a home for all of us who live in it.

Singh, Vishal: Social Development in South-East Asia.

Suggests for examination at the seminar the following subjects: Study of the composition of the post colonial elites in South-East Asian countries; Nationalism in post colonial South-East Asia; role of religions like Buddhism and Islam in the lives of the people; problems of minorities; the position of women; student communities; role of cities like Djakarta, Singapore, Rangoon, Bangkok, Manila and Saigon in social development.

Shukla, S.: Some problems of educational development in India and South East Asia.

The major direction of advance required from the systems of education in Asia is, on the one hand, of incorporating the skills functional to industry and science and agriculture into formal schooling. The task on the other hand, is one of changing the old social image and role of education, in so far as it reflects a superior relationship of the educated vis-a-vis the masses of industrial and agricultural producers.

A significant feature of Asian education is that each formerly colonially dominated country inherited in some measure the cultural, educational and other traditions of its own ruling country. The differing styles of British, French, Dutch and American higher learning and administration are seen represented in the Asian countries. This poses problems of restoring those older links within the region which might have existed in the past but which snapped during the period of colonial rule. There is also the problem of establishing a common idiom in which the countries of Asia can at least communicate with and understand each other in an educational context. This appears most possible at the higher levels of learning.

In the field of higher learning there are formidable difficulties. Many institutions of higher learning in the Asian countries still lose their scholars best fitted for higher work to the more developed countries of the world. This situation is gradually being remedied. Nevertheless the problem persists.

Higher learning in the societies of S.E. Asia is called upon to achieve a new balance between science, technology, humanities and the social sciences appropriate to the social conditions and national goals.

Mass education likewise entails problems for consideration. Then there is the problem of developing skills in foreign languages adequate to the tasks of grasping modern science and technology and at the same time attending to development of national languages.

Vasil, R. K.: India and South East Asia:

Though South East Asia includes many countries, he limits his paper to a survey of India's relations with Burma and Indonesia. From the date of Burma's independence, 4th Jan. 1948 until recently India and Burma "enjoyed, at the Government level,

usually cordial and friendly realtions although they had to face many potential as well as some real points of discord." This tendency to maintain good relations at Government level was the result of personal friendship and regard between the Prime Ministers of the two countries. No serious attempts were made to find a mutually satisfactory solution and whatever efforts were made unfortunately failed. Concludes that with the disappearance of the personal factor in the maintenance of good relations serious outstanding problems between the two countries are bound to come to the front.

In the case of Indonesia the situation has been more complicated although there were no outstanding disputes between the two countries. He refutes the view that India is popular in Indonesia. "I believe that this naive attitude has already done us enough harm. It may be pointed out here that Indonesians do not perform Ramayana Ballet and *Wajang* plays based on Ramayana and Mahabharata out of love for us and because they are friendly to us. Today these are not Indian in Indonesia; these are Indonesian. These are a part of their culture, their national myths". "We and our press have always been very critical of developments in Indonesia. Our faults have been our paternalistic attitude and our tendency to judge happenings in Indonesia in terms of our own experience of British rule, our own outlook and attitudes. We never tried to understand developments in Indonesia in terms of the Indonesian experience. Concludes: The author is of the view "that at the root of India's relations with Indonesia lies our lack of understanding of the nature and effect of the long colonial rule. I feel we should try to know a lot more about all the countries of Southeast Asia, their colonial experience, their peoples, their culture and politics. And similarly we should expect them to know about us. The fundamental problem, I would like to emphasise this once again, is that of understanding or the lack of understanding. Knowledge of each other is bound to create mutual understanding and tolerance, a solid foundation for good relations." ... ...

Venerable Thich Minh Chau: Cultural Cooperation through Buddhist Culture.

Properly understood and intelligently adopted and put into practice, Buddhism is in a position to offer a new ideology or rather a new way of life which would help Asian people, on the

one hand, to preserve their age-old traditional values and on the other to adapt themselves to the modern scientific life so as to progress economically and socially. Possible suggestions for the promotion of cultural relationship between India and other Asian countries are the establishment of a cultural department in Embassies and Consulates; a seminar on the role of Buddhist University in the modern world; conversion of the present Nava Nalanda Mahavihara into first class Buddhist University; a revision of the method of teaching Sanskrit, Pali and Hindi to make it more effective.

The following recommendations for collaboration between India and South-East Asia were made at the Seminar:

RECOMMENDATION FOR CULTURAL COOPERATION

(i) There should be an exchange of scholars at university level both for short term lecture-tours and for longer term research and teaching programmes. There should also be an exchange of students not only for scientific and technological courses but also humanities and social sciences.

(ii) There should be an exchange of bibliographies and archival information between the various universities in the region.

(iii) Libraries and institutions which have material pertaining to other countries in the region should inform institutions in those countries.

(iv) Facilities should be provided in Indian universities for the study of modern South-East Asian studies modern and ancient. Existing departments in various institutions should be expanded to include more languages and where possible new departments established. Similarly South-East Asian universities could make provision for Asian Studies and for the study of modern Asian languages including Indian. The universities in the region should render mutual help in developing such studies.

(v) There should be direct contacts between universities and cooperation between the departments.

(vi) Cultural organizations existing in each country should endeavour to establish branches in other countries in the region; for example the I.C.C.R. should establish branches in various South-East Asian capitals.

(vii) There should be an exchange of exhibitions of art and other subjects contemporary and ancient, of delegations of artistes and of films both feature and documentary.

(viii) There should be a great flow of information about contemporary India. The universities and other specialised institutions in India could cooperate in the production of brochures and publications to help this programme. These measures could be reciprocated by universities and cultural organizations in other countries of the region.

(ix) A programme should be drawn up for popular publications with a view to increasing information on each other in the countries of the Area.

(x) The present lack of exchange of books should be met by translating selected writings in each area into an international language. Publishing and distribution could be done through firms which operate internationally. Arrangements for direct translations from one Asian language into another can be contemplated as a long term measure.

(xi) There should be periodic meetings of scholars and others from the region, as in the present Seminar.

(xii) An Institute of Asian studies should be established to be situated in a suitable place in the region and to be accessible to scholars and students from the region and elsewhere.

RECOMMENDATIONS FOR ECONOMIC COLLABORATION

1. If proper techno-economic surveys are undertaken in all countries, and perspective development plans prepared, collaboration in economic development on the basis of regional specialisation and division of labour may become possible. This would be highly desirable, either among all countries in the region, or at least among groups of countries.

2. Intra-regional trade could be attempted to be increased through preferential treatment for exports from countries within the region.

3. The possibilities of technical collaboration and exchange of know-how may be explored.

4. In the case of commodities like tea or copra, where two or three countries within the region dominate the world export market, the possibilities of joint marketing policies should be explored.

5. As all these countries are undertaking development planning, exchange of experience on economic, organisational, administrative and technical experts of planning and executing development projects should be properly organised both through professional conferences at the experts' level and also through exchange of professional personnel.

RECOMMENDATIONS FOR SCIENTIFIC AND TECHNOLOGICAL COLLABORATION

1. A national scientific policy be evolved in each of the countries of South and South-East Asia, which should be integrated with national economic policy.

2. All efforts should be exerted to integrate science with social and cultural movements by increasing the science consciousness of the people.

3. Necessary investment in scientific and technological research be made including the provision of and/or creation of resources for making the economic and technological development possible in a short period of time.

4. (a) Greater direct exchange of information, scientific papers and accounts of technological experience;

(b) Exchange of scientific and technical personnel between the countries of the region.

For this purpose bilateral agreements between the governments of the region should be encouraged.

5. Regional institutions be developed to undertake research on common problems, such as survey of natural resources, public health, malaria, bilhazariasis, etc.

6. Existing research institutions should be encouraged to undertake joint and collaborative work on problems of wider interest and utility to the region.

7. Efforts should be made to invite experts, as far as possible from within the region.

RECOMMENDATIONS FOR SOCIAL DEVELOPMENT

1. The various media of mass communication should be strengthened and utilised on the one hand to serve as instruments of social change within the countries and on the other to spread in other countries a greater awareness of the social developments taking place in different countries in the area.

2. Educational system should be related to the social and economic tasks facing the countries.

SECTION III: BIBLIOGRAPHY OF BOOKS AND ARTICLES

(*Note*: Titles of books and periodicals are in italics; under each subject and country, books are listed first and then articles, all in alphabetical order).

Abbreviations

BSOAS:	Bulletin of the School of Oriental and African Studies
E & W:	East and West
HWM:	The Hindu Weekly Magazine
I:	Indica
JAOS:	Journal of the American Oriental Society
JASP:	Journal of the Asiatic Society of Pakistan
JRAS:	Journal of the Royal Asiatic Society of Great Britain and Ireland
JSEAH:	Journal of South-East Asian History

ANTHROPOLOGY

INDIA:

Graziosi Paolo: *Prehistoric research in northwestern Punjab.—Anthropological research in Chitral.* (Italian Expeditions to the Karakorum (K2) and Hindu Kush. Scientific Reports. V. Prehistory, Anthropology, Vol. I) viii, 249 pp., 153 plates. Leiden: E. J. Brill, 1964. Rev. in the *BSOAS* Vol. xxviii, Part 3. Pages 681.

The book contains description of 19 sites at which palaeolithic material has been found, and the finds, which are fully illustrated supplement the results of De Terra and Paterson the last workers in the area in 1939. The anthropometric study, which forms the longer portion of the book, is somewhat technical in its presentation but thorough.

ARTS AND CRAFTS

INDIA:

Dikshit, Moreshwar, G.: Studies in Ancient Indian Glass (I). (*E & W*. Vol. 15, 1-2. Jan. 1964, March 1965, pp. 62-68):

Doubtful if it was known in the Indus Valley civilization; is clearly mentioned in the Mauryan period in Kautilya's Arthasastra.

CULTURE

GENERAL:

The Ancient Buddhist Arts in Central Asia and Tun-Huang: (Hozokan, Kyoto 1962, pp. 22 + 356 + 27, with 10 colour plates and 25 collotype plates). (Rev. *E & W*. 15. 1-2. Jan. 1964, March 1965, pp. 112-118):

This is the fifth Volume in the Monuments Serindica series published and edited by Japanese scholars of Central Asian culture; it is largely based on data collected by the Otani expedition to Chinese Turkestan; but material is also drawn from other sources as this volume deals with art in general.

Chhabra, B.Ch.: *Expansion of Indo-Aryan Culture*. (Munshi Ram Manoharlal, Delhi, 1965, pp. 137, plates 20. Rs. 15. Rev. *I*. II. 2. Sep. 1965, pp. 166-69):

The title on the cover page is too ambitious. The exact scope of the book is indicated with the addition of the words 'During Pallava Rule as evidenced by inscriptions' (p. iii) and explained also likewise on p. XIV. At several points fresh and revised readings of inscriptions are improvements on earlier versions. The absence of a bibliography is a defect.

INDIA:

Elwin Verrier: *The Tribal World of Verrier Elwin: an autobiography* (pp. xii, 356 with 20 plates — Oxford University Press, Indian Branch, 1964. Price 30 Sh. Rev. in the *BSOAS*, Vol. xxviii, Part 3. Pages 647-648):

The autobiography is a posthumous publication detailing about the aborigines of India like Baigas, Muria Gonds, Bondos and Saoras. With his peculiar insight into tribal culture the author has devoted his life work towards studying and recording the under-privileged aboriginals of India. In a most impressionable period in the political history of India, the author, as a missionary, had moved with M. K. Gandhi, Jawaharlal Nehru and other leading Congress leaders and served as a Tribal Adviser to the North-East Frontier Agency. As a Chronicler of India's tribal civilization, the author is unequalled.

Sandesara Bhogilal Jayachandbhai, and Mehta, Ramanlal Nagarji (Ed.) *Mallapurana*. (Gaekwad's Oriental Series No. 144), pp. 32 + 95; five pages of (8) photographs. Baroda Oriental Institute, 1964, Rs. 10, Rev. *JRAS*, 1965 (3 & 4), p. 147-8):

A curious medieval Sanskrit Śastra; editors call it a 'caste purāṇa': It is on Mallas, a subcaste of professional wrestling Brahmins of Moḍhera in N. Gujarat, parts of Rajasthan, Hyderabad and Mysore. Much legendary material as a conversation between Krishna and a brahman Somesvara; details on diet, exercises, things to be avoided when in training etc. Conduct of a match described. A lengthy introduction including summary of contents and discussion of technical terms used in the text. Also history of the caste and the practices of present day Jeṭhi Mallas of Baroda with photographs of them in action; one photograph of brass knuckles, vajramuṣṭis, which they use. Relates ancient science to present-day practice.

Barua, R. B.: Some Important Festivals of the Buddhists in East Pakistan. (*JASP*, Vol. X, No. I, June, 1965. Pages 15-34):

The author describes at length some of the important ceremonies of the Buddhists in East Pakistan like Marriage ceremony, Vaisākhi Pūrṇima, Uposatha (fasting), occasional Melas, the main shrine and its historical significance, method of worship of the plain Buddhists etc. The author concludes by writing "It is desirable that we should modernise and recognize our melas in a proper manner in order to mobilise our social forces for the regeneration of our moribund community".

Burde, Joytsna: Ghaṭikā: An Educational Institution of Mediaeval Karnatak. (*I.*, II. 2. Sep. 1965, pp. 99-105):

Ghaṭikās were attached to temples, formed a special feature of Karnataka and spread elsewhere from there. Early origin and relations with allied institutions like Brahmapurī, Śāle etc., discussed in some detail.

Derret, Duncan, J. M.: Bhāruci on the Royal Regulative Power in India (School of Oriental and African Studies University of London — *JAOS*, Vol. 84, No. 4, December 15, 1964, pp. 392-95):

The author discusses whether ancient Indian kings had legislative power. The common view is that they had not though they had power to issue temporary edicts in conformity with the provisions found in the Dharmaśāstra. A critical study of the relevant text in Manu, as commented upon by Medhātithi and Kullūka reveals the following: "We have grounds for believing that good authorities on ancient Indian constitutional laws placed the umbrella of sastric moral authority over two distinct classes of decrees passed by the

king. In the scope left free by the Sastra amongst its detailed provisions, the royal regulative power was accepted and authentic .... where the ruler's pandits cannot help him, his own orders have the force of law, presumably until revoked by him or his successors".

Mabbet, I. W.: The Date of the Artha Sastra (*JAOS*, Vol. 84, No. 2, April, June, 1964, pp. 162-169):

The author of the article feels that no generally accepted doctrine about the date of Arthaśāstra's authorship has been settled. Even the authorship of the work has been much debated. It is a point for contention whether the work is to be assigned to the period of the Mauryan Minister Chanakya or to a later period, say 3rd or 4th century A.D., due to certain affinity to the Smrtis. The author feels that "There is no necessary incompatibility between the essential claims that Chanakya was responsible for the doctrines of the Arthaśāstra and that the text we know is a product of the later times. These do not conflict". The author believes the possibility of the work being attributed to Maurya Kautilya, though he thinks that a later editor would have rewritten or compressed or compiled a text from the teachings of the school.

The author's unbiased approach to the subject in the light of the evidences available is commendable. The article, though containing nothing original, is a good working summary of the existing writings on the subject.

Rahim, M. A.: Akbar and Translation Works, (*JASP*, Vol. X, No. I, June 1965, pages 101-119):

Akbar's reign saw remarkable intellectual awakening in literature, art and culture. A large number of Sanskrit, Arabic and Turki books were translated into Persian language. Akbar established a great translation bureau and research institute. Such works as The Rāmāyaṇa, Mahābhārata, Tarikh-i-Kāshmir, Rājataraṇgini, Lilāvatī, Hayat al-Haywan, the Atharvaveda and the Bible were all translated. Thus, the Emperor's work greatly enriched Persian literature and language. By reading these books the scholarly Muslims discovered that there were among the Hindus of the Vedic and Puranic times many customs and practices common to Muslim society also like monotheism, aversion to eating cow's flesh etc. This also helped the spread of Islam.

INDONESIA:

McVery, Ruth, T. (Ed.) *Indonesia.* (South East Asia Studies, Yale University. New Haven, 1963; pp. 600, Rev. *E & W*. 15 1-2. Jan. 1964—March 1964, pp. 118-19):

Nine authors, none Indonesian. A work of disparate essays and no systematic treatise; but covers a wide range of themes. The last two chapters are respectively an essay on modern-Indonesian literature and one on music and theatre in Java and Bali. Ably edited by a specialist in political science; the two longest essays are on the present political-economic picture of Indonesia; 'From Colonial to Guided Economy', and 'Dynamics of Guided Democracy' and this shows the fundamental nature of the work.

Selosoemardjan: *Social changes in Jogjakarta*: (Cornell University Press, N.York, 1962, pp. XXVII, 440. Appendix etc. U.S.A. $6.75. Rev. *JSEAH,* Vol. 6, No. 2, Sept. '65, pp. 154-57):

Describes the social changes in Central Java from the middle of 18th century to 1950s. It must be said to the credit of the author that he is the first to synthesise and publish the results of an interpretative survey over a fairly long period.

The book is divided into five parts wherein numerous source materials are introduced relating to aspects of Javanese society. "The chapter on Sugar industry is undoubtedly the best in the book and a model of contra-situational historical analysis." The book takes credit as a standard reference work on Jogjakarta in the English language. The section on factors influencing a community's receptivity to the changes, is, from a historian's angle, the most useful part of the book.

MALAYA:

Bastin, John, and Roolvink, R. (Eds.): *Malayan and Indonesian Studies.* Essays presented to Sir Richard Winstedt on his eighty fifth birthday, pp. XII + 357. Clarendon Press, Oxford University Press. 84s. *Rev. JRAS.* 1965 (3 & 4), p. 143):

Several very informative essays. Those on Balinese Dancing and on poet Amir Hamzah particularly so. "A Malay Scriptorium" exonerates Raffles from the charge of removing original Malay MSS. from Batavia. An exhaustive appreciation of Sir Richard's contribution to Malay studies concludes the series. All the essays are on a high level of scholarship with copious notes of sources. There is a good index.

HISTORY

GENERAL:

Quaritch Wales, H. G.: *Angkor and Rome: A Historical Comparison.* (Pp. XVII + 160, Bernard Quaritch Ltd., London 1965. Rev. *JRAS* 1965, p. 140 by R.O. Winstedt):

This is a study of the remarkable fortuitous resemblances between the rise and fall of two empires widely separated in space and by 1000 years in time. One wonders what similar comparative studies of later empires would reveal. The review notes some striking similarities in origins, history, relations with neighbours and so on, and says many minor resemblances are further noted in the book.

BURMA:

Trager, Frank, N. (Ed.): *Furnivall of Burma: an annotated bibliography of the works of John S. Furnivall* (Yale University Southeast Asia Studies, New Haven, iii, 51 pp., 1963. Rev. *JSEAH,* Vol. 6, No. 2, Sep. 1965, pp. 146-8):

Comprising, as it does, a comprehensive bibliography of all the writings of Furnivall, the book covers an extraordinary range of subjects on Burma, its culture, life of the people, history—government and economics. A good number of articles deal with the Dutch administration in Indonesia.

The work is highly stimulating and those interested in the study can derive immense value from the author's highly individual interpretations.

CEYLON:

Arasaratnam, S.: *Ceylon,* (pp. VIII + 182 Prentice Hall, New Jersey, 1964 $1.95 *Rev. JRAS,* 1965 (3 & 4), p. 147):

A remarkably good addition to the growing library of books on the history of Ceylon; has a combination of the highest level of academic scholarship and clear presentation to the common reader. The author works backward interestingly from the present day Ceylon to its past. Of particular value is the discussion of the various people who make up the population of modern Ceylon.

INDIA:

Furber, Holden: *Bombay Presidency in the Mid-Eighteenth century*: (Asia Publishing House, Bombay, 1965, pp. VIII and 76 Rs. 9/-. Rev. *I.* II, 2. Sep. 1965, pp. 173-5):

Three lectures under the Heras Memorial Foundation; titles are (1) Bombay and Malabar coast in the 1720s; (2) The country trade of Bombay and Surat in the 1730s; (3) Bombay Presidency in War time 1740-50. Not a finished history, and not meant to be one, but an interesting and scholarly contribution and a model for younger historians of Modern India.

Mishra Vikas: *Hinduism and economic growth.* (pp. vi & 219, Bombay, etc., Oxford University Press, Indian Branch, 1962. 22s. Rev. in the *BSOAS,* Vol. xxviii, Part 3, page 683).

The main aim of the author, in writing this book is to explain the effects of Hinduism on the Indian economy in historical perspective, with particular emphasis on problems of economic growth. The author makes a novel approach to Indian economic history as he studies the reason for a poor growth of Indian economy as compared to that of western economy in Europe. The book is divided into 3 parts covering the period from the earliest times to 1947. The author feels that Indian society never produced a western type of entrepreneur.

Moraes, G. M.: *A History of Christianity in India from early times to St. Francis Xavier.* (A.D. 52-1542) (P. C. Manaktala & Sons, Bombay 1964. Pp. 320: plates 3, Rs. 25/- Rev. *I.* II. 2. Sept. 1965, pp. 170-72):

A decisive step towards a scholarly and comprehensive history of Indian Christianity. The subject is divided into three periods: (1) the Origin of Indian Christianity and its ancient links with the Persian Church; (2) The meeting between India and the Latin Church in the fourteenth century; and (3) the coming of the Portuguese in the sixteenth and beginning of modern period. Not always sufficiently critical as e.g., in the case of the Legends of St. Thomas.

Viennot Odette: *Les Divinities Fluviales Gangā et Yamunā*, (pp. 221, 26 plates. Paris, 1964, Rev. *JRAS.* 1965, (3 & 4), pp. 146-7 by Douglas Barret):

Thesis argued in minute detail; results interesting but highly controversial. Absolute dates are not sought, but only relative chronology by close comparison of elements in the sculptures which seem to her significant. But the analysis of a single motif in iso-

lation from style and planning may often be unhelpful if not misguiding.

Sastri, K. A. Nilakanta: *The culture and history of the Tamils* (pp. viii, 181, 12 plates. Calcutta: K. L. Mukhopadhyay, 1964. Rs. 10. Rev. in the *BSOAS,* Vol. xxviii, Part 3, Page 681):

The author presents, in the book, a simple popular account of the history and culture of the Tamils in a short compass. Although it contains a number of points of detail which, had the author been writing for scholars, would have merited a discussion; nevertheless, he has succeeded admirably in his declared aim.

INDONESIA:

Jones, Garth, N. (Translator): *The Provisional Constitution of the Republic of Indonesia*: (with annotations on each article by Dr. R. Supomo, Translated by Garth N. Jones, Cornell University, Ithaca, (N.Y.) 1964, p. 98. Rev. *JSEAH,* Vol. 6, No. 2, Septr. 1965, p. 163-164):

The introductory chapter outlines the transformation of the federal—United States of Indonesia into a unitary state. Each article is followed up by a detailed elaboration by the author. A legal scholar, the author lived to see the trend towards authoritarianism, which reduced many provisions into mere theoretical ones.

'The book is a valuable contribution to the knowledge of how in a technical constitutional sense, Indonesia was governed'.

McVey, Ruth, T: (Ed.): *Indonesia* (Pp. 600, 10 plates and maps 51, tables. New Haven: Human Relations Area Files, 1963, $ 12.00 Rev. *JAOS,* Vol. 84, No. 2, April-June 194—Cora Du Bois, page 203):

This is the twelfth volume in the Human Relations Area Files series called 'Survey of World Cultures.' Its publication has a long history. The 1963 version is a complete rewrite by nine highly competent Indonesian specialists on ten topics. The volume is heavily weighted on the side of modern political, economic and social factors.

The great virtue of the volume is its well-selected, up-to-date *bibliographies* for each chapter, which are much enhanced by excellent annotations. On the whole it is an admirable editorial work of Ruth McVey.

Smail John, R. W.: *Bandung in the Early Revolution*, 1945-46: (A study in the social history of the Indonesian Revolution. Department of Asian Studies, Cornell University, Ithaca (N.Y.), 1964, pp. 169, maps—Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965, pages 161-163):

A highly important contribution to our knowledge of an Indonesian Revolution in its earlier phase. The book helps to broaden our views on the Indonesian Revolution with a special emphasis on the Dutch Indonesian controversy. The introductory chapter gives an account of the general development of Priangan. Then comes a description of the events in and around Bandung. The social changes and shifts in power which accompanied the events are dealt with next. At the end we get a glossary and three pages of maps.

The book is of great value as it gives a local Indonesian history during the most critical months of the Revolution.

Somers, F. Mary: *Peranakan Chinese Politics in Indonesia*: (Cornell University, Ithaca, N.Y., 1964, pp. 56 U.S. $2.00 Rev. *JSEAH*, Vol. 6, No. 2 Sep. 1965, pages 157-158):

A scholarly inquiry and study of local-born Chinese politics in Indonesia. The pamphlet describes the problems arising out of a continued membership of a larger Chinese Culture in Indonesia. Miss Somers spent some 18 months in Indonesia, examining the question of overseas Chinese Politics in the country.

"The study will certainly be of wide interest to historians, political scientists, sociologists, and even, perhaps to politicians."

MALAYA:

Chan, Chi Han: *The Development of British Malaya* 1896-1909. (O.U.P. Kuala Lumpur, 1964, pp. XI, 364, Maps etc. Malaya dollars 18.0. Rev. *JSEAH*, Vol. 6, No. 2, 1965, pp. 150-52):

British Malaya in the book denotes the four States which received British Residents after 1874 and which federated in 1896. Here the author deals with their development till the formation of the Federal Council in 1909. The introductory chapter summarises British policies and achievements of the States before the federation.

We learn that the author is one of the very first Malayans to write in English about the history of his own country. It furnishes fresh view points, expressed clearly and dispassionately.

Leigh Michael, B.: *The Chinese Community of Sarawak: A study of Communal Relations.* (Malaysia Publishing House Ltd., Singapore 1964, pp. VII, 68, Rev. *JSEAH,* Vol. 6, No. 2, Sept. 1965):

"In this pamphlet, the author gives an outline of the recent social, political and economic trends in Sarawak and shows how the Sarawakian Chinese have adapted themselves to those changes". The pamphlet is short enough to serve as a synopsis of research and as an outline for aiding research.

MALAYSIA:

Osborne, E. Milton: *Singapore and Malaysia,* Data Paper: Number 53, South East Asia Program, Cornell University, Ithaca, N.Y., July 1964, U.S. $2.50, Rev. *JSEAH,* Vol. 6, No. 2, Sept. 1965, pp. 148-149):

A balanced monograph on the vital period in Singapore politics commencing from the rise to power of Lee Kwan Yew's Peoples' Action Party till its participation in the 1964 national elections. It contains 3 parts, dealing successively with the internal Singapore politics, its relation to the Federation and the events from the 1963 Singapore elections until mid 1964.

"The bibliography is useful and an appendix contains breakdowns on the 1959 and 1963 election results."

Tregonning, K. G.: *Malaysia:* (pp. 98, bibliography, maps, etc., 1965, $ M 2.75 Rev. of *JSEAH,* Vol. 6, No. 2, p. 170-71):

"This book is the first of a series planned by the Australian Institute of International affairs to provide reliable information on developments in countries with which Australia and New Zealand have close relations, historical or geographical, economic or strategic". It is not a narrow political account but describes the changes of the changing population pattern towards a Malaysian society and attitudes.

"The book is short, readable and pre-dominantly narrative and descriptive rather than analytical. One may, at times, quarrel with details but nevertheless it is the real Malaysia which emerges from the book."

S.E. ASIA:

Cady, John F.: *South East Asia: Its historical development.* (McGraw Hill, Inc., New York. 1964, pp. XIII, 657, maps, bibliography, Index. U.S. $10.75, Rev. in *JSEAH,* Vol. 6, No. 2, Septr. 1965, p. 140-144):

"In aiming to depict the life of the people of the various countries of South East Asia in past centuries, Professor Cady makes a laudable effort to make full use of the comparatively limited material available". Generally a fair measure of social and cultural history is thrust into the political narrative. The book is the outcome of long study and personal knowledge of the region.

The book contains six parts, dealing with The Setting, Early Empires, Transition to Modern Times, European Commercial Dominions, Intensive Economic Development and Political Reform and Nationalist Revival. It is fairly lengthy and contains useful maps, a time chart, an annotated select bibliography and an Index.

The book is a full scale general history of high scholarship which will be warmly welcomed; it is sure to help to enrich the study of South East Asian History and widen its appeal.

Cowan, C. D. (Ed): *The Economic Development of South East Asia*: (Studies on Modern Asia and Africa No. 3. George Allen and Unwin Ltd., London 1964, pp. 193, maps index 32 Sh. Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965, p. 139):

This is the third in a series of publications on Modern Asia and Africa published by the University of London's School of Oriental and African studies. It contains eight different articles by eight eminent authors with a short introductory essay by the Editor C. D. Cowan. The two articles, one by Charles Fisher on "Some Comment on Population Growth in South East Asia with special reference to the periods since 1830" and the other by James Ingram on "Thailand's rice trade and the allocation of resources" are strikingly prominent. The second one is a highly stimulating analysis of Thailand's emergence as a major rice exporter in the world. For both the specialist and the general reader, the book is a welcome addition to the economic and social history of the area.

Kahin, George McTurnan (Ed.): *Government and Politics of South East Asia*: (Cornell University Press. Ithaca, Second Edn. 1964, pp. 786, Maps. U.S. $11.50. Rev. *JSEAH*, Vol. 6, No. 2), Septr. 1965, p. 137):

This is the second edition of the volume originally published in 1959. The rapid pace of events in South East Asia has made a new revised edition necessary. It is most useful to social scientists interested in S.E. Asia.

The book is a valuable collection of contributions about the subject studied through various angles, like Economy, Society, post election tensions and Singapore-federal government relations in 1963 and early 1964. There is a reasonable proportion of footnotes upto 1963 and the bibliographical references are excellent. Without a book of this high standard, it would be difficult for most of us to keep up-to-date on more than one or two of the countries in the area.

Parkinson, C. N.: *East and West* (John Murray, London, 1963, pp. xiv, 290. Maps, Bibliography, Index 30s. Rev. *JSEAH*, Vol. 6, No. 2, Septr. 1965, pages 134-35):

"I believe that the quest for a better world in the future will be expedited by cooperative as well as competitive efforts of all people, North and South or East and West". This is the irresistable conclusion drawn by the author, in his book, where the entire spectrum of human development in the East and West is studied with a searching look. The facts stated are as interesting as they are exciting. While comparing the aspects of both he says that "like a piston, the West has plunged into the East; then the East has driven back to the West—and the cycle repeats itself".

The book assumes a volume of prior knowledge on the part of the reader. "It is erudite, but it is spiced with satire and good humour." One must reasonably share the view of the author that rivalry and competition are healthy and that the world has benefitted from the conflicts he contrasts between East and West from the dawn of history.

Pigeaud, G. Th., Theodore: *Java in the Fourteenth Century: A study in cultural history*: (The Nāgara Kĕrtāgama by Rakavi Prapañca of Majapahit, 1365 A.D., Third Edition, revised and enlarged by some contemporaneous texts, with notes, translations commentaries and a glossary. 5 Vols. XVI, pp. 125; XVI, pp. 153; XV, pp. 175; XI, pp. 552; VIII, pp. 451. Front 2 plates, 4 maps (Koninklijk Instituut voor Taal-Land–en Volkenkunde. Translation Series 4. The Hague; Martinus Nijhoff, 1960-3, Guilders, 100. Rev. *BSOAS*, Vol. XXVII, Pt. 3. 1964, pp. 658-61):

The author, with his 40 years of Javanological research, here addresses himself to sociologists and anthropologists, especially of Java. The book consists of researches in popular theatre, mummeries etc., leading to a variegated experience of Javanese rural life. The author's starting point is the *Nāgarakĕrtāgama*, a Buddhist Court poem of 1365.

The book is learned as well as wise; the method is masterly, the expositions are short and clear and the results reliable. The maps and plans are a most welcome help.

Purcell, Victor: *The Revolution in South East Asia*: (Thames and Hudson, London, 1962, pp. 199, Index 21s. Rev. *JSEAH*, Vol. 6, No. 2, September 1965, page 143):

The author's striking study of change in S.E. Asia during the past fifty years is a compact account written in his typically lucid style. It is in three parts. Parts I and II give a historical account of the area followed by regional studies, which contain the factual representation of revolution in each political unit. Part III is an evaluation of present Western and particularly American policy towards South East Asia.

It would have added to the weight of the publication if references had been made to authoritative studies on South East Asia. It is a good text book for an intelligent layman.

South East Asia: An Annotated Bibliography of selected reference sources in Western Languages. Revised and enlarged (Compiled by Cecil Hobbs, 1964, pp. 180 U.S. $ 1.00. Rev. *JSEAH*, Vol. 6, No. 2, Septr. 1965, pages 145-47):

Mr. Cecil Hobbs, Head of the South Asia Section, Orientalia Division of the Library of Congress has made a complete revision of the earlier bibliographies, numbering 345 by enlarging it to 535 entries, covering the period 1952 to 1962.

"The organization of the bibliography is based on Major Divisions in South Eastern Asia ..... Each geographical area is divided into aspects of history, politics and government economies, social conditions and cultural life. The bibliography concludes, with an index of authors, titles and selected subjects". This bibliography is sure to be very much helpful to any student of South East Asian History.

HISTORIOGRAPHY

INDONESIA:

Soedjatmoko and Mohammad Ali, G. J. Resink and G. McT. Kahin (Eds.): *An Introduction to Indonesian Historiography*, (pp. XXVIII + 427, Prepared under the auspices of the Modern Indonesia Project South East Asia Programme, Cornell University Press, Ithaca, New York $9.75. Rev. *JRAS*. 1965 (3 & 4) p. 141):

A very interesting essay on South Celebes, 3 others on anthropology, sociology, economic history and surprisingly—international law in Indonesia. The final essay sketches the difficulty the Indonesian historian will find himself in between the demands of nationalism and the criteria of scientific truth. But in this book he will have a complete guide on how to avoid them. A full Index and four maps.

LANGUAGE AND LITERATURE

INDIA:

Ingalls, Daniel H. H. (Tr.): *An anthology of Sanskrit court poetry: 'Subhaṣitaratnakosa'.* (Harvard Oriental Series, Vol. 44 pp. xi, 611, Cambridge, Mass.: Harvard University Press, 1965. Price £6. Rev. in the *BSOAS.* Vol xxviii, Part 3. Pages 680-681):

Professor Ingalls' work contains a sincere endeavour to render into rhythmic English prose the 1739 verses of the eleventh century Sanskrit anthology 'Subhaṣitaratnakosa'. The translation is generally good but appears on occasions to benefit little by being set as verse rather than as prose.

Kashikar, C. G. (Ed. and Tr.): *The Śrauta, Paitṛmedhika and Pariśeṣa sūtras of Bharadvāja.* 2 Vols. xv, 17-32, xxxiii-xcvii, pp. 372, (vii), 527. Poona: Vaidika Samsodhana Mandala, 1964, Rs. 25, 35. Rev. *BSOAS,* Vol. xxviii, Part 3. Pages 679-680):

A careful and thorough critical edition providing for the first time a complete extant text of Bharadvājaśrautasūtra with a wealth of new manuscript evidence. The Pariśeṣa and Paitṛmedhikaṣūtra were hitherto unpublished. Volume II Contains the translation.

Krishnamacharya, V. (Ed.) *Viṣṇusmṛti, with the commentary Kēśavavaijayantī of Nandapaṇḍita.* (The Adyar Library Series, Vol. 93, 2 Vols: xlvii, 461 pp.; 463 to 1070; Adyar Library and Research Centre 1956, Rs. 40. Rev. *BSOAS.* Vol. xxviii Part 3, pages 643-644):

The two volumes represent the perfection of the efforts of K. V. Rangaswamy Iyengar in publishing rare sanskrit legal texts. The unique feature of this valuable edition consists in producing the text of this important 16th century legal commentary in a splendid form. The introduction deals with Visṇusmṛti followed by a discussion of the Vaijayanti and a note on Naṇdapandita. It contains extensive citations from the Purāṇas as a further evidence of the trend of juridical writing at the period.

This work of Pandit V. Krishnamacharya is sure to be highly enlightening to those who believe in the Śāstra.

Master, Alfred: *A grammar of Old Marathi* (Clarendon Press 1964, Pages XV, 172, Price Sh. 55. Rev. *BSOAS*, University of London, Vol. XXVIII, Part 3, 1965, Pages 642-43):

The author was at work in the field of an intensive study of the Marathi language for many years. The grammar is arranged in fairly traditional lines. Its great virtue lies in the method the author has followed in demonstrating each morphological feature by means of textual quotations. It is beyond doubt that Dr. Master's grammar will provide an indispensable tool for all students of old Marathi for many years to come.

Vrat, Satya: *The Ramayana—A Linguistic Study* (Munshi Ram Manohar Lal, Nai Sarak, Delhi-6, Rs. 25/- Rev. *HWM*, 21-11-65):

This is a pioneer work. Dr. Satya Vrat treads new ground departing from the conventional studies of Valmiki's Rāmāyaṇa. Seeing that 'the epic offers a wealth of word-forms current in Valmiki's time and affords us a peep into the established usage and vocabulary that then obtained,' Dr. Satya Vrat has attempted with remarkable success a linguistic study of the Rāmāyaṇa and brings to light 'the process of synonimity in words and a number of prepositional verbs with a rich variety of meanings'. As Dr. Siddhiswar Varma observes in his Introduction, the book provides an opportunity to study Pāṇinī from a new angle and to notice interesting deviations from that grammarian in Valmiki's slokas.

Dr. Sunit Kumar Chatterji bestows in his Foreword high praise on the work as of 'great importance in the study of Modern Indo-Aryan languages'.

Gorekar, N. S.: Persian Language and Sanskrit Lore, (*I.* II.2. Sep. 1965, pp. 107-119):

"The Muslims after adopting India as their homeland, did not dissociate themselves from the religion and literature of the country, and naturally therefore the Sanskrit lore was transferred to Arabic, the language of their religion, and Persian, the language of their day to day administration" (p. 107). The article is a comprehensive account of translation into Persian of Sanskrit works during the period of Muslim rule in India. Bibliography at end.

Pandya Rajendra Behare: Naimiṣāraṇya in Literature (*JAOS*, Vol. 84, No. 4, pages 405-408, December 15, 1964):

Naimiṣa of purāṇic fame in India, the ancient holy forest is said to be the modern Nimsar, a place of Hindu pilgrimage. It is situated about 45 miles to the north-east of Lucknow. The Rāmāyaṇa locates it on the bank of the river Gomati. It is mentioned in the Ādiparvam of *Mahābharata*. The Brahmaṇas and Upanishads make repeated references to Naimiṣāraṇya, where thousands of sages lived and perhaps set up a renowned seat of learning. It was the seat of vedic sacrifices, where Saunaka performed a twelve years' sacrifice. The quoit of Viṣṇu fell there and thus a *tīrtha* now called Cakratīrtha sprang up. The place is also associated with Kṛṣṇa Dvaipāyana Vyāsa. Because of these holy and educational associations the locality has gained a reputation as a pīṭhasthāna.

INDONESIA:

Jaspan, M.A.: *Folk Literature in Sumatra:* "Redjang Ka-Ga. Nga Texts", pp. 1-92, Rev. *JSEAH,* Vol. 6 No. 2, Sept. 1965, pages 165-166):

The author has spent a considerable period among the people of South Sumatra. He has examined the older published work which has helped him to incorporate his findings in this book of 92 pages. Dr. Merevyn Jaspan correlates Marsden and other work with his own new data on the (normally) 24 character syllabaries of the region which has close affinities with South Indian literature.

"This piece of scholarship opens up exciting horizons both in publication and in rethinking the area's cultural history. It is worthy of high praise and close attention."

MALAYSIA:

Bunga Emas: *An Anthology of Contemporary Malaysian Literature* (1930-1963) ed. by T. Wignesan and Rayirath (Raybrooks Publications, Malaysia, 25s. Rev. *JRAS,* 1965 (3 & 4), pp. 140, R.O. Winstedt):

First anthology of English prose and verse by Chinese and Tamils of Malaya. The last third of the book is made up of English translations from Chinese and Tamil. From an Appendix one is surprised to learn that traditional Malay is to modern what English is to American.

NEPAL:

Srivastava, Dayanand: *Nepali Language: Its History and Development* (Pp. 145, Calcutta University Press, Calcutta, 1962. Rev. *JAOS*, Vol. 84, No. 2, April-June 1964, pages 205—T. Riccardi, Jr.):

A small volume consisting of an introduction concerning the historical development of Nepal, a section on Phonology and a section on Morphology. "In the introduction, Mr. Srivastava discusses the origin of modern Nepali, its relation to other Indo-Aryan languages, its vocabulary and dialects and the three periods of the language, early, middle and modern." The author draws heavily from the work of the many predecessors in the field like Hoernle, Grierson, Pischel, and others.

THAILAND:

Haas, Mary: *Thai-English Students' Dictionary*: (Kuala Lumpur, O.U.P. 1964—XXIX and 338, pp. Rev. *JSEAH*, Vol. 6, No. 2, Septr. 1965, pages 171-72. Also Reviewed on pages 663 to 666 in the *BSOAS*, Vol. XXVII, Part 3):

The introduction covers 10 pages giving a brief description of Thai. It is an admirably lucid and concise guide to help a reader to have a concentrated study. Mary Haas is an exceptionally literate person, with a bias towards a deep study of language, as spoken. The dictionary marks an improvement on Spoken Thai "where only the question tone was given, but still hardly goes far enough."

It is encouraging to learn that this attempt represents only a part of a much larger work. Yet it is more comprehensive than the official Ministry of Education Thai-Thai dictionary.

PAINTING

INDIA:

Pal, Pratapaditya: A New Document of Indian Painting, (*JRAS*, 1965, pp. 103-111):

A discussion of the painted covers of the Cambridge (UK) manuscripts of the Buddhist Tantra text *Kālacakratantra* of A.D. 1446; perhaps in the illumination on the covers, we find the renaissance of a mixed style of painting, deriving chiefly from Western Indian tradition, but, nevertheless, adding elements from the local (East Bihar) styles, consisting of memories of the earlier monastic art as well as contemporary folk traditions (p. 111).

PHILOSOPHY

GENERAL:

Byles, Marie, B: *Paths to Inner Calm* (George Allen & Unwin, London, 28sh. Rev. *HWM*, 21-11-65):

The author went in search of this inner calm to Burma and Japan and discovered for herself that the earlier practices of the Dhyana in Burma and Zen in Japan did promote the development of inner peace through meditation. She even considers that those practices could with benefit be used by western seekers after inward peace. Three paths had been tried by the author and they are the *vipassana* meditation or insight meditation (which is distinct from that which aims at acquiring supernormal powers) or siddhis (iddhis), the Zen which is developed through control of breathing and observation of it (a kind of prāṇāyāma of yoga) till one arrives at the subtle condition that leads to that peculiar insight or intuition that unravels the riddles which make no sense to intellect—the intuitive flash called the *satori*—and lastly, the "new Japanese religion and Ittoen" which is the "centering of thoughts by taking on one's own shoulders the blame for all evils, and seeking to expiate these evils by humble selfless service for others without remuneration, offered to the Light". A sincere book, and well written.

INDIA:

Williams, R.: *Jaina Yoga: A Survey of the mediaeval srāvakācāras,* (School of Oriental and African Studies, University of London. (London Oriental Series, Vol. 14), pp. 296, London, etc., Oxford University Press, 1963. 70sh. Rev. in the *BSOAS*, Vol. xxvii, Part 3, 1964. Pages 632-34):

Dr. William's *Jaina Yoga* has the merit of being a pioneering work in what is virtually a virgin field. He gives here for the first time, a succinct account of 22 Svētāmbara and 34 Digambara authors arranged in a chronological order ranging from the second to the close of the 17th century, showing the parallel growth of the Srāvakācāras in the two rival sects. The sections throw much light about the controversies on the date and authorship of several Jaina works. Though written by monks the Srāvakācāras represent one of the best sources of information on the lay life of an ancient and non-brahmanical community of India.

Joshi, Rasik Vihari: A Note on the Doctrine of Nondifference in Difference of Nimbarka, (*E. & W.*, 15. 1-2, Jan. 1964-March 1965, pp. 92–102):

'I propose to discuss briefly the concepts of the individual soul, the enjoyer (Jiva, the bhokta), the Universal soul (Paramatman), and the threefold Brahman to understand the doctrine of non-difference in difference as propounded by Sri Nimbarkacharya.'

RELIGION

INDIA:

Ācarya Śrī Hemacandra: *Triṣaṣtiśalākāpuruṣacarita* or the *Lives of Sixty-three Illustrious Persons,* Vol. V, books VIII and IX, and Vol VI, book X, Mahāviracaritra. Translated in English by Helen M. Johnson. (Gaekwad's Oriental Series, 139, 140, pp. xxx, 474; xl, 405. Baroda: Oriental Institute, 1962. Rev. *JAOS,* Vol. 84, No. 2. April-June 1964, page 197. M. B. Emeneau):

The book is the outcome of thirty-one years of great labour and gives a key to Hemachandra's encyclopedic work on Jain history and legend. It is a scholarly translation, containing foot-notes, indexes and bibliographies.

Book VIII not only describes the life of the saviour Neminatha but also gives an account of Kṛṣṇa, containing a Jain version of Harivamsa and of the Pandavas. Book IX is concerned with the saviour Parsvanātha and also with the cakravartin Brahmadatta. Book X is the story of Mahāvīra, the last of the Jain saviours. "Many parallels to Hindu material appear in all the books, and much scholarly work should be done to trace out and disentangle the relationships between Hindu and Jain (Buddhist) versions of tales".

Jacques Claude: (Ed. and Tr.): *Gayāmāhātmya* (Publications de l'Institut Francais d'Indologie, No. 20) (iii), lxvi, 433 pp., 18 plates, 2 maps. Pondichery: Institut Francais d'Indologie, 1962. Rev. in the *BSOAS,* Vol. xxvii, Part 3, page 637):

This volume is a collection of legends and ritual injunctions associated with the sacred region of Gaya in Bihar and it is an appendix to the Vāyupurāṇa. The introduction contains surveys of Sanskrit, Pali and Chinese literary references to Gaya supplemented by the history revealed in legends and in the shrines at Gaya. The account collates all matter available in manuscripts and recensions. The translation has been entirely revised by N. R. Bhatt.

Marie-Therese De Mallmann: *Les enseignements iconographiques de l' Agni-purana.* (Annales du Musee Guimet. Bibliotheque d' Etudes, Tome, 67) xii, 371 pp., 8 plates. Paris: Presses Universitaires de France, 1963. Fr. 40. Rev. in the *BSOAS*, Vol. xxvii, Part 3, pages 635-636.).

This book serves as a model for a correct approach to the subject. The author's conclusions substantiate R. C. Hazra's view on the date of the Agni-Purāṇa. In the iconographic section, the earlier stratum closely relates to such texts as the Viṣṇudharmōttara, assignable to c. sixth century A.D. In this the prime place is occupied by Viṣṇu in his various manifestations and, in the later stratum Devi assumes an important position while Śiva figures in the cosmic form of Sadāśiva. The 64 yoginis also figure in the stratum, in eight groups of eight, each associated with one of the eight mothers.

The whole work has been prepared with great attention to detail and forms a valuable addition to the body of iconographic literature.

Rahman, Md. Fazlur, A. K.: Akbar's Religion, (*JASP*, Vol. X, No. I, June 1965, pages 121-134):

The article attempts at rationalising the conflicting views about the motive behind the promulgation of Din-i-Ilahi by Akbar and the real nature of the religion itself. The author is drawn to the conclusion that the activities and religious practices of Akbar clearly show that he had lost faith in the efficacy of Islamic prayers. An impartial study of the tenets embodied in Din-i-Ilahi reveals that they were quite contradictory to the Islamic ways of life. Islam does not tolerate a Muslim sacrificing his religion for the sake of the Emperor. Hence, the contention that Akbar continued to be a Muslim even after promulgating the new religion can scarcely hold water.

MALAYSIA:

Fatimi, S. Q.: *Islam comes to Malaysia* (Malaysian Sociological Research Institute Ltd., Singapore 1963. Pp. 102 Rev. *JSEAH*. Vol. 6, No. 2, Sept. 1965, p. 153):

Professor Fatimi deals in this book successively with the questions from where, when and how Islam came to Malaysia. He analyses the relevant evidences and feels convinced that Islam must have spread to Malaysia from Bengal before the 10th century A.D. and Mysticism must have played a strong role in spreading

it. The book is highly suggestive and furnishes very valuable information on the topics dealt with.

SCULPTURE

INDIA:

Boner, Alice, *Principles of Composition in Hindu Sculpture: Cave Temple Period.* Preface by Paul Mus. Imperial Octavo. Pp. xv 260. 25 plates. Leiden E. J. Brill, 1962. Rev. *JAOS.* Vol. 84, No. 2. April-June 1964. Page 198—H. Goetz):

This book is a most important contribution to our understanding of Indian art and Professor Paul Mus, the author of the fundamental work "Barabudur", in his preface, has justly declared it a revolutionary publication. Miss Boner took pains to go on pilgrimages to the great monuments of Indian art and painting in India and it took several years for her to study the details first hand. It was then the mystery behind the grandiose reliefs in the cave temples of the 7th and 9th centuries was revealed to her. She experimented with endless diagrams, repeated in the Silpa-sāstras, with the help of Pandit Sadāsiva Ratha Sarma.

"Starting from essays of the late A. K. Coomaraswamy and others, Miss Boner has, in her introduction, evolved the concept of the interrelation between symbol and image, which forms the basis of the principles of composition discovered by her. It is well possible that some day these might prove stimulating in a rebirth of our disintegrating modern art."

Taddei, Maurizio: A Linga-shaped portable sanctuary of the Shahi Period (*E & W.* NS. Vol. 15, Nos. 1-2, January 1964-March 1965, Pp. 24-25):

A bronze relief from a Peshawar dealer; perhaps a recent reproduction of a stone original of unknown provenance. It is the left leaf of a linga shaped portable shrine. Outer side represents an ekamukha linga and the inner Siva and Parvati in Kalyana-sundara form. Analogous to a similar sculpture published by Barrett in *Oriental Art* 1957, p. 59 and assigned by him to the 7th-8th century A.D. (Shahi period).

Waliullah Khan, Muhammad: Inception of Gandhara Sculpture (*E & W.* N.S. Vol. 15, No. 1-2, January 1964–March 1965, Pp. 53-61):

'All the various available evidence namely iconographic, epigraphic, monumental, and numismatic converges and leads to the

same conclusion that Gandhara sculpture took its beginnings during the rule of Sakas towards the end of the first century B.C. (and not in second century B.C. as some scholars have suggested), developed on the Hellenistic lines during the rule of Parthians in the first half of first century A.D. and was fully Hellenized in the Kuṣaṇa rule in the first and second centuries A.D. Decay and Indianization started early in the third century A.D. and by the fifth century A.D. it was almost dead. A revival of Hinduism was simultaneously started and the art was Brahminized. (p. 60):

SOCIOLOGY

GENERAL:

Arensberg, Conrad, M.: Professor of Anthropology, Columbia University and Arthur H. Niehoff, Research Scientist, Human Resources Research Office. *Introducing Social Change,* A Manual for Americans Overseas, (Aldine Publishing Company, 64, East Van Buren Street Chicago 5, Illinois, pages 192, $4.95):

A concise, clear, well-organized and highly readable book designed for the many American innovators who are working to introduce new ideas and technique to cultures other than their own. How is the innovator to be alerted to perceive the crucial cultural factors which often spell the difference between success and failure? This book is an excellent tool to instill an approach, a sensitivity, an inventiveness and a set of guiding principles for the solution of cultural problems.

"This book will be regarded by anthropologists as excellent, and it should prove useful to technicians and others who are working to introduce new techniques into cultures other than their own. The book states clearly and concretely the cultural factors which should be understood for the successful introduction of new technologies. Recognizing that directives cannot be given for solving the problems of every people and place, it is none the less extremely practical. Its method is that a change will fit permanently into local cultural patterns only if the Western technical idea is re-worked and adapted. Its ultimate purpose is to make the reader sensitive and inventive in handling the cultural side of technical innovation."

Crozier, B.: *The Morning After: A Study of Independence* (Methuen & Co. Ltd., London 1963; Pp. 299. Index; 36 Shillings. Rev. in *Journal of South East Asian History,* Vol. 6, No. 2, September 1965. Page 131):

"The proper role of a state in economic planning is to make sure that the economy gets the fullest possible benefits of a free market". Such is the observation, made by the author B. Crozier who has made an intimate survey of events in many newly independent countries, namely, India, China, Burma, Ceylon, the Congo, Mali, Guinea and Algeria. This is based, primarily on his reported interviews with many leaders. He stresses the fundamental lesson to be learnt by the states that, a free country "is the surest pass-port for affluence". He has pointed out that, in many cases sovereignty has brought a decline in living standards. He feels much pained to point out the acts of defiance with which the new governments have attempted to prove that they are independent.

Mr. Crozier has performed a useful service and the book deserves a close study and attention by the newly independent states.

Loomis, Charles P. and Loomis, Zonak: *Modern Social Theories* (D. Van Nostrand Company Inc. Princeton, New Jersey £9.75/– Rev. *HWM*. 2.1.66):

In this bulky volume, we have a comparative analysis of the theories of eight renowned social scientists of the United States and their contribution to the study of social and cultural change. Charles P. Loomis, Research Professor, Michigan State University, and his assistant Zona K. Loomis have adopted a novel (and altogether efficacious) method of obtaining accurate records of the viewpoints of the theorists by holding tape-recording conferences with each one of them to supplement what they said in their written theses.

The value of the volume for those engaged in sociological studies and research consists largely in, and is considerably enhanced by the very comprehensive bibliographical index appended to the individual chapters and the subject index at the end of the volume.

Spann, R. N. (Ed.): *Constitutionalism in Asia*, (pages xii, 249 London: Asia Publishing House, 1964. Price S. 42, Rev. in the *BSOAS*, Vol. xxviii, Part 3. Pages 676-677):

Such eminent jurists and thinkers as Vivian Bose, Ralph H. Retzlaff, W. H. Morris-Jones, Maung Maung and V. K. Thiruvenkata Chari have contributed stimulating articles at the Seminar on Constitutionalism in Asia held at the Australian National

University in August 1960. The reactions of participants are also recorded. The seminar noted the creaking and groaning of Asian judicial machinery.

INDIA:

Guha, Ranajit: *A rule of property for Bengal: an essay on the idea of Permanent Settlement.* (Ecole Pratique des Hautes Etudes—Sorbonne. Sciences Economiques et Sociales. Le Monde d'Outre-Mer, Passe et Present. Premiere Serie: Etudes, xix) Pp. 222. Paris, La Haye: Meuton & Co., 1963. Fr. 28. Rev. *BSOAS*, Vol. xxviii, Part 3, Page 682:

Mr. Guha in his exceptionally lucid and well-written monograph, has concentrated on the intellectual origins of the Permanent Settlement. His work on the period 1772-93 may be compared with Professor Eric Stokes' erudite study *The English Utilitarians and India* (1959). The Governor-Generalship of Lord Cornwallis is remarkable for making this experiment in the system of land tenure and tax collection. It has lent itself to a perennial debate, though, it must be confessed, there is much to be said on both sides.

Varma, Prasad Viswanath: *Modern Indian Political Thoughts* (Agra, Lakshmi Narain Agarwal, 1961, Pp. X + 790 + XIV). Rev. *E & W.* 15. 122, Jan. 1964-March 1965):

Author well known for his studies connecting political thought with metaphysics, and for his works on Gandhism and Aurobindo. This book is in five parts: (1) Preparers: Ram Mohan, Devendranath Thakur, Keshub Chandra Sen, Annie Besant and Bhagawan Das. (2) Realizers: Moderates and extremists: Dadhabai Naoroji, M. G. Ranade, P. Mehta, Surendranath Banerjea, G. K. Gokhale, B. G. Tilak, B. C. Pal and Lajpat Rai and Sri Aurobindo. (3) Gandhi. (4) Union of religion and politics in modern India, Hindu revival stimulated by the traditional spirit; resistance to modern Western culture. Shraddhananda, M. M. Malaviya, Bhai Parmananda, V. D. Savarkar, Lala Hardayal, and others. Special chapter on Muslim political thought; Syed Ahmed Khan, Jinnah, Muhamad Ali, and Iqbal who gets an entire chapter. Lastly (5) Recent political thought: Motilal Nehru, C. R. Das, Jawaharlal Nehru, Subas Chandra Bose, M. N. Roy followed by socialist thought—Narendra Dev, J. P. Narain and Ram Manohar Lohia. Separate chapter on Sarvodaya, followed by 'Conclusions and Reflections.'

THEATRE

JAPAN:

Theatre in Japan: (Compiled by the Japanese National Commission and published by the Printing Bureau, Ministry of Finance, Tokyo, 1963. 241 pp. 9 pp. index, 30 pp. photographs and a chronological table of main theatrical events. Price in Japan: 1,300 yen):

Quite a few books are published in English on the Japanese theatre, especially on the Noh and Kabuki forms of drama, but there have been few to embrace all the forms of the Japanese theatre, both classical and modern, covering its long history of evolution and development. Theatre in Japan is intended to give an account of the Japanese theatre in all its forms, with its historical background spanning a period of 1,350 years, from the early part of the seventh century to the present day. Throughout their history the Japanese have shown much eagerness in introducing cultural elements from overseas. Once introduced, these were quickly adapted and assimilated and became rooted gradually in the life of the people as a tradition. Readers of this book will be surprised to find that many of the traditional theatrical forms in Japan originated abroad and after being introduced into Japan were developed to fit the mentality and tastes of the people. The introduction and development of modern drama from the West about a hundred years ago is no exception, though this relatively 'new' genre of drama, as it is called in Japan, may still require time to become fully developed as one of the traditions of the Japanese theatre.

The book has seven chapters giving explanations of the historical development and the present situation of the ancient music and dance called Gigaku and Gagaku, and the Noh, Kyogen, Puppet, Kabuki and modern theatres. It was compiled by the Japanese National Commissions on the occasion of the International Symposium on the Theatre in the East and the West which the Commission organized in Tokyo in 1963 as a contribution to the Major Project.

SECTION IV (A) : INSTITUTIONS

(*Note*: Country, Subject and Name of Institution, arranged in alphabetical order; institutions and their publications in italics).

GERMANY

CULTURE:

Martin Luther University (Halle GDR):

The study of Indology has reached a high level in this University; there are three sections in the Indology Department, viz., Indology, Spiritual Studies and Museology; houses several interesting exhibits which missionaries like Waisen-Haus from the 17th century gathered from their visits to India; they cover handicrafts such as painted palm-leaf hand fans, folding-box-type wooden scrolls depicting life of God Vishnu and others; letters written from Calcutta by another missionary Kiernander in 1772 which contain Meteorological, botanical and geographical data of India in the 18th century; the archives possesses about two lakhs of letters and reports which include about sixty thousand from India or concerning India. There are about 250 old palm leaf manuscripts.

INDIA

ARTS AND CRAFTS

Government Industrial Institute (Cuddalore):

Started in 1957; object; to meet the growing demand for artisans required in large numbers for the several industrial schemes implemented under the Second Plan; to ensure a steady flow of skilled workers in different trades in industry; to raise the quality and quantity of industrial production by systematic training of workers; The total sanctioned strength at present is 344 of which 15 are provided for Pondicherry State. Candidates between the ages of 16 and 25 who have passed III Form are chosen for the different trades by a selection committee. A stipend of Rs. 25 per month is given to one-third of the trainees by conducting an aptitude test two months after admission on a poverty-cum-merit basis. After

the completion of 18 months a Trade Test on an All-India basis is conducted and those coming out successful are required to undergo inplant training for another six months, after which they are given the Trade Certificate. The training and lodging are free. Facilities for games, extra-curricular activities etc., are provided and free medical aid is given.

CULTURE:

Chacha Nehru Toys Library (New Delhi):

Established on the eve of the Republic Day in New Delhi by the Share Your Toys Fundation; the first of its kind in India and in Asia; an actual library of toys where children can select toys and take them home to play with just like taking a book to read from an ordinary library; it is open to all children under the age of 15 years without any distinction of religion, caste or sex. The child must sign a card for membership and the same is also to be countersigned by either the father or mother or teacher or guardian, guaranteeing that the toy will be taken care of by the child and in case of damage or destruction of the toy, it will be replaced or its cost will be credited.

Any member of this library can choose any toy of his free-will and take one toy home at a time. This toy is to be returned after a week. The toys library is open on every Saturday in the evenings. After the first toy is returned, the child can take another one. Every new toy is to be returned after 7 days. During the last eight months of its existence this experiment has proved to be a great success.

It has been found that the children coming to this toys library take good care of toys taken home. The Foundation has not been harsh to them and none of the 200 children or their parents have been asked to replace a toy. Very few toys have been damaged. After the child returns the toy after a week, the librarian sees if it is carefully kept. A rose flower (Chacha Nehru's red rose, of course) is marked on the membership card of the child if the toy is kept well. If the child gets such eight roses on the card, the gift of a toy is given as prize for good care. Such toys for prizes are displayed separately in the toys library and the children have choice to select the prizes. The Chacha Nehru Toys Library had two such prize distribution ceremonies during the last eight months.

If the toy is not kept well, damaged or destroyed, the librarian makes a cross on the card. Two such crosses will debar the child from taking any toy for a month from the toys library.

The experiment has worked so well that most of the parents who were not sure whether their children would break the toys have reported that their children have developed good habits.

Indian Institute of Advanced Study (Rashtrapati Niwas, Simla):

Inaugurated by President Dr. Radhakrishnan in October, 1965; aims at providing opportunities for meeting of minds and commerce of ideas as "are likely to extend horizons of knowledge and wisdom and add new dimensions to life and thought". The Union Minister of Education, Mr. M. C. Chagla is the Chairman of the Governing Body of the Institute. The Institute is unique in the sense that it has no curricula, no course of study, no examinations and no degrees. Scholars would come here with respective projects and do research in important branches of Humanities under able guidance and promote the meeting of cultures, civilizations and understanding different view points.

Institute of Russian Studies (New Delhi):

Inaugurated in November 1965, by Mr. V. P. Yelutin, Soviet Minister for Higher education; will be a part of the Jawaharlal Nehru University; Dr. Sunitikumar Chatterji, the well-known linguist, is the President of the Institute; intended as a symbol of abiding friendship between India and Russia. The one-year language course in the Institute which will commence now will serve as the base for the three-year degree course to be started from 1966. The degree course will be equivalent to the Honours degree courses of an Indian University and will cover different aspects of Russian language, literature, history, culture and geography. The training programme of this course is calculated to cater to the need of higher proficiency in and command over the Russian language and specialisation in Russian literature. The object of this course will be to produce competent teachers, interpreters and translators.

To ensure high standards of admission and training, at least 50 per cent of the students will be offered suitable scholarships on the basis of merit cum means so that talented students wishing to study Russian are not deprived of the opportunity for lack of

means. Ample hostel accommodation has been provided and the scholarships cover all necessary expenses.

The President Dr. S. Radhakrishnan in a message for the occasion said that by promoting studies of the Russian language and literature "we shall be opening a window for our people on the grand panorama of Russian thought, life and culture. Our students will be able to draw on Russian knowledge and experience in the field of technology and science, in which the USSR has made such phenomenal progress".

The Kerala Granthasala Sangham (Kerala):

"Has drawn up an ambitious programme for making the Library movement in the Kerala State the spearhead of a comprehensive community service. The basic aim of this programme is to develop rural libraries as lively and vigorous centres of social and cultural activity. The high percentage of literacy in Kerala has always contributed to make its library movement an effective measure of cultural activity and the Sangham can claim to have been doing work in the twenty years of its existence. It controls a network of as many as 3208 libraries."

DANCE:

Nartak Milan (Dancers' Guild, Bombay):

"Its growing impact on lovers and practitioners of Indian dance owes not a little to its energetic Secretary and promoter, Sunil Kothari. Recently, the Nartak Milan staged a unique demonstration by Kumari S. Padma, a young danseuse from Madras. The novelty of the show was in the fact that Padma had adapted a series of sculptural poses from the temples of the South which house the Hindu gods". According to her the poses in the ancient sculptures are not static but "movements arrested during the course of a dance" which "should be rewoven into the dances from which they have originated". The danseuse has done a lot of research in this unique attempt which is perhaps the first in the field of Bharata Natyam.

HANDICRAFTS:

The Artists' Handicrafts Association (Madras):

A colony cum work centre planned for accommodating thirty-five artists and their families six miles south of Adyar on the

new East Coast Highway. It will have studios workesheds with all modern conveniences. The artists will work on chosen crafts like ceramics, leatherwork and batik.

LITERATURE:

Sahitya Pravarthaka Cooperative Society (Kerala):

A publishing house run as a cooperative venture by the writers of Kerala. Founder Secretary: Karur Nilakanta Pillai, one of the best known Malayalam short story writers. Has been in existence for the past 20 years; has published over seventeen hundred titles so far and controls nearly seventy five percent of the booktrade in Kerala through its sales agency, the National Bookstall. The publications cover editions of old and new texts of Malayalam literature, translation of a number of books from European, American and Indian languages. On the occasion of its twentieth anniversary it conducted an all India Literary Seminar in June 1965 at Kottayam. Writers from Kashmir, Bombay, Madras, Calcutta, Bangalore and Hyderabad represented various languages like Hindi, Marathi, Gujarathi, Tamil, Kashmiri and Kannada. The themes covered problems of publishing in the languages of India, the role of cooperatives in publishing, the role of the writer in developing economy and the projection of the Indian image.

RELIGION:

Vishva Hindu Parisad (Allahabad):

A newly organised body of the spiritual leaders of pan-Hinduism; under its auspices on the occasion of the Kumba Mela at Allahabad was convened in February 1966; a gathering of the different sects of Hindu communities and religious orders under one common flag symbolising India's spiritual, cultural and temporal 'unity' in diversity. Six million pilgrims attended the Kumbha Mela. The gathering is said to have been the first of its kind since Harshavardhan held something like this in 7th century A.D. at Kanauj. This conference of the Vishwa Parishad has laid the foundation for a stock-taking of modern Hindu *dharma* in the context of contemporary science and technology under the leadership and guidance of the Sankaracharyas of Dwaraka and Puri. The conference has set up a Council of the Learned to prepare

a charter of *Hindutva* and to prescribe a code of loukik and daivik conduct in consonance with the Indian heritage to fit into the modern world. The 25,000 delegates at the Vishwa Parishad were generally concerned about the future socio-religious aspects of the Hindu life in India and over one crore of Hindus living abroad; checking the disintegration threatening the Hindu socio-religious order, under the impact of economic and political conditions and to combat inroads upon the Hindu body politic, specially the spirit of proselytism underlying Christian missionary charities. The Council consists of the two Sankaracharyas, His Highness Sri Jaya Chamaraja Wadiyar, Dr. C. P. Ramaswami Iyer, Sant Tukdoji Maharaj, Swami Chinmayananda, Sri M. S. Golwalkar and Mr. R. P. Mukherjee.

SOCIOLOGY:

The Family Life Institute (Madras):

Inaugurated by the Union Health Minister in January 1966. Object: to help smoothen out problems of maladjustments disrupting family life; deal with youth counselling and marriage guidance. The Institute is taking up for the present only family life education for college boys. The Loyola College has offered to introduce the scheme from January next and other colleges are to be covered later on.

SINGAPORE

CULTURE:

University of Singapore, Economic Research Centre (Singapore):

The Economic Research Centre of the University of Singapore was established to carry out coordinated research into the economic and social problems facing Singapore, Malaysia, and the Southeast Asia region, to assist in the determination and description of the long-term goals of developing nations of the region in general, and of Singapore and Malaysia in particular, and to provide facilities for research workers in these areas of research.

As presently organized, the activities of the Centre are divided into three major subject areas: Industrialization and regional trade, demography and manpower, and social accounting.

The industrialization division is currently planning a program of research which is intended to contribute to shaping an industrial development program for Singapore and Malaysia.

In the area of demography and manpower, planned studies include analyses of recent census data, programs of collection and analyses of required data, and studies of measurement techniques.

The aim of the social accounting unit is to evaluate available statistics and examine the conceptual problems of compiling aggregates, to assist in the setting up of a framework of social accounts which could be used as a basic for the more accurate formulation of aggregate figures as well as for detailed study of the various sectors of the economy.

The Centre will make its findings available through publication in journals, monographs, special studies, and other appropriate media.

A major concern of the Centre is the organization of joint research arrangements with other institutions.

The Centre was established early in 1965 under a grant from the Ford Foundation. It is housed in a separate building of the University of Singapore campus and offers easy access to the University Library as well as to its own research collection. Inquiries may be directed to Dr. You Poh-Seng, Director, Economic Research Centre, University of Singapore, Singapore-10.

SECTION IV(B): SCHOLARS AND ARTISTS

CEYLON

PAINTING:

Sennayake Senaka (Colombo):

An "untutored prodigy painter" (See *Bulletin*, 1963, Part II, p. 323). An exhibition of his paintings sponsored by the Indian Council for Cultural Relations was on view at Madras in March 1966. The Governor of Madras described the exhibits as the work of a genius. The 25 oil paintings represent the artist's recent productions and the 15 line and wash drawings displayed at the exhibition gave the visitor unmistakable proof of the artistic precocity and the outstanding talent of the painter. He has to his credit 36 one-man exhibitions comprising over 250 oil paintings, an equally large number of sketches and some 25 sculptures in seven countries including U.S.A., U.K., USSR, West Germany and Italy. The exhibition was held earlier in Delhi and Bombay.

FRANCE

CULTURE:

Malraux Andre (8, Avenue Montaigne, Paris 8e, France):

Philosopher-Statesman; born 3rd Novr. 1901; Education: Paris, studied archaeology and Orientalism. At 20 he was already well known in the literary world of France; first Asian visit to China and Indo-China, 1923-25; served in the army; visited India in 1958; one of the best friends of India; Jawaharlal Nehru and himself were good friends; The Varanasi Sanskrit University conferred on him the *honoris causa* degree of Vachaspati and cited him as "a Samskrit scholar of repute". It was due to his powerful personal initiative that the Indian art exhibition held in Paris during Nehru's visit in 1960 was a success. He said at Varanasi: "The West has begun to understand India and tries to grasp her spirit through her sculptures, music and dance". Referring to India's role in the United Nations he said: "The UN is what it is, because India is a part of it". He attaches great importance to India "maintaining its present position as a balancing factor in the world and as

a power which stands for certain ethical principles". Ministei of State for Cultural Affairs in the Republic of France since 1960; Publications: *La Tentation de l'Occident; La Vole Royale; Les Conquerants; La Condition Humaine* (trans. in 18 languages); *Le Temps du Mepris; L' Espoir; Les Noyers de l'Altenburg* (Eng. trans. *The Walnut trees of Altenburg*); *Goya-Oeuvres Completes; Psychologie de l'art* (Eng. trans.) *Psychology of Art*); *Les Voix du Silence* (Eng. trans. *The Voices of Silence*); *La Metamorphose des Dieux* (Eng. trans. *The Metamorphosis of the Gods*). Claude Mauriac another Frenchman of letters says of him "Skilled in handling a tommy-gun as well as a fountain pen which in fact he uses like a weapon, more familiar with secret services than with academies, yet qualified to teach philosophers a thing or two, expert in TNT and aesthetics, capable of reading a map as easily as a difficult treatise; both eloquent and silent, passionate and wise; often rather disturbing, combining a disconcerting levity with the utmost seriousness of purpose—such is Malraux".

GERMANY

LANGUAGE AND LITERATURE:

Wezler Albrecht (Federal Republic of Germany):

A German Sanskrit scholar; born in 1938; became interested in Indian Philosophy and Sanskrit quite early. At the University he studied Sanskrit and is now fully conversant with this language, Hindi, Urdu and Tamil besides the two ancient dialects of Pali and Prakrit. The Government of India has selected him for the award of a "Free round trip to India" prize, which is generally given to foreign scholars studying Indian languages. Mr. Wezler will be visiting various Universities, Museums and Cultural Institutes during the course of his three week stay in India. He proposes to stay in India for a longer time next year to make a detailed study of Panini's grammar. He has also planned to take up a detailed study of Tamil or Telugu besides the two systems of Indian philosophy, Vedanta and Navya Nyāya.

CULTURE:

Mode (Dr. Prof.), Heinz (Halle):

"One of the greatest Indologists of the present day". Has in his possession enormous collections of Indological exhibits; he is

the Principal of the Museology Department of the Martin Luther University at Halle; he has paid many visits to India and he was a scholar in Santiniketan in 1934; "His early works in Santiniketan or his basic new studies on Mohenjadaro civilization and various aspects of India show his greatness. Recently he published jointly with Mr. Arun Roy a book on "Bratakathas" of Bengal. At present he is busy to bring out books on folk tales of Bengal and cn Indian art". Whenever Prof. Mode gets the opportunity he never fails to come to India.

INDIA

ART:

Krishna Iyer, E. (Madras):

See Bulletin, 1957, p. 184. A lover of art and music; was closely associated with the Music Academy in the early days and acted in dramas organised by the Suguna Vilas Sabha. He himself knew dancing and the intricacies of Bharatha Natya. As Secretary of the State Sangeetha Nataka Academy during the last 10 years he has done much to encourage young and talented artists. Recently he retired from that post. Was awarded the distinction "Padma Sri" by the Government of India in 1966.

Shankar Pillai (New Delhi):

See Bulletin 1961, Part I, pp. 104-105. Commenting on the On-the-Spot Exhibition conducted by Shankar Pillai in New Delhi in 1965 the Delhi letter of *Cultural News from India*, Vol. VI, No. 5, p. 26 observes: "Shankar has no doubt roused great interest in drawing and painting among children, teachers and parents. But competitions and exhibitions may well lead to an incorrect, perhaps even injurious attitude to child art. Whether it is necessary to have functions at which children preside and make speeches to a large gathering of V.I.P.'s—as they do at the prize-giving of the International Child Art Competition, an annual feature of growing magnitude—is a moot point."

ARTS AND CRAFTS:

Chidambara Velar (Neivasal, Tanjore Dt.):

Master Craftsman; 37 years old; "With practically no tools whatsoever, not even potter's wheel, he can make fantastic pieces

of artistic items in gigantic sizes of even 16 feet in free hand by making long strips of clay. The only tools he occasionally uses are a bat-like wooden tool and a stone. He makes figures for temples like Ayyanār, Madurai-Vīran, Munīśwaran, Māriamman and so on—number of varieties of figures of deities and animals like horses, elephants, etc., in traditional and decorative style.

The material used is the local tank-bed clay to which some rich husk is added. It is astonishing to find the master-craftsman putting the coil prepared out of clay in the shape of the hoof and building the entire horse up stage by stage placing layers after layers of clay. The horse develops in the reverse order from the foot to the head.

Padmanabhan Achari, T. N. (Trivandrum).

Master Craftsman: Hailing from the well-known Edavankat Viswakarma family in Chengannur taluk of Alleppey District, the 72 year-old recipient of the National award has been a zealous votary of the art. There is ample evidence of his skill and achievements in several temples and places in Kerala.

A unique contribution of his is in developing the use of Kathakali themes for carvings into a fine art, which has earned for him the national award. He has carved almost all the characters in Kathakali, Kerala's pantomime type of dance-drama, both life-size and small. Well–versed in the Shastras relating to wood carving, the Edavankat family had enjoyed royal patronage from the time of Cheraman Perumal, the founder of ancient Kerala. One of its members received valuable presents, a hat, gown and a certificate of merit from the British Crown about half-a-century ago.

CULTURE:

Radhakrishnan, Dr. S. (Rashtrapati Bhavan, New Delhi; 30 Edward Elliot's Road, Mylapore, Madras-4):

The world known Philosopher Statesman. Born 5-9-1888; Education: Madras Christian College; F.R.S.I., M.A., D.Litt (Hon.), LL.D., D.C.I., Litt.D., F.B.A., Bharata Ratna (1954); German pour la merite (1955); Master of Wisdom (Mongolia), 1957; Goethe Plaquette (1959); Hon. D.Ph. Teheran Univ. (1963); Hon. Doctor of Laws, Pennsylvania Univ. (1963); Hon. D.Litt Tribhuvan Univ. (1963); Hon. Ph.D., Moscow Univ. (1964); Hon.

Doctor of Laws, National University of Ireland (1964); awarded the "golden spur", the highest vatican award by H. H. Pope Paul VI, 1964; for some time Professor of Philosophy, Presidency College, Madras and in Mysore University; Upton Lecturer in Comparative Religion, Manchester College, Oxford; Hibbert Lecturer 1929-30; Vice-Chancellor, Andhra and Benares Hindu Univer. Spalding Professor of Eastern Religions and Ethics, Oxford 1936-52; George V Professor of Civilization, Calcutta University, 1921-39; member of International Committee of intellectual cooperation, 1931-39; member and leader of Indian Delegation, Unesco, several times; Chairman of the Executive Board, Unesco, 1949; Indian Ambassador Extraordinary and Minister Plenipotentiary of Soviet Russia 1949-52; Chancellor, Delhi University 1953-62; Chairman, Indian P. E. N.; Vice-President Indian Union; Now President of the Union. Publications many; to mention a few major works; *Philosophy of Rabindranath Tagore; Reign of Realism in Contemporary civilization; Indian Philosophy,* 2 Vols. *The Hindu view of Life: An Idealist view of Life; East and West in Religion; Eastern Religion and Western Thought; Gautama the Buddha; India and China; Bhagavadgita; The Principal Upanishads; Dhammapada; Recovery of Faith; East and West; Brahmasutras.* "And so the function, the unique function, which Radhakrishnan fulfils to-day is that of a liaison officer. He seeks to build a bridge between the traditional wisdom of the East and the new knowledge and energy of the West that each may be enriched by the qualities of the other. Synthesis and reconstruction are his objectives and he believes that they can be most effectively achieved by a revival of religion" (C. E. M. Road) "Persuasion is again his method as a philosopher, not the polemics of a dialectician. His detractors say that he is not a creative thinker. But it should not be forgotten that he has reconsidered afresh the entire philosophical heritage of India and contrasted and compared it with that of the West. Interpretation is in a sense recreation; to have rescued Indian philosophy from the morass of futile scholarship and presented it as a well integrated whole to the world is no mean achievement. Radhakrishnan's work, then, must be regarded not as an exposition of a particular system, but as commentaries on a way of life. In this way of life he has absorbed much that is *now* regarded as belonging to the west. There is no glorification of poverty, and science has a place in it" (R. G. K. in *IWI*, 24, 1.1.1965, p. 61).

DANCE:

Shanta Rao (India):

See Bulletin, 1960, I, p. 118, studied various styles of dancing, *Bharata Natyam* under *Pandanallur Meenakshisundaram Pillai; Mohini Attam* under Krishna Panikkar; *Kathakali* under Ramunni Menon; *Bhama Sutram* under Sri Venkatachalapathi Sastri. Besides, received guidance from various teachers for a critical knowledge of *Yakshagana, Bhagavatamela* and *Bhama Natyam.* Had a Dance Academy for two years for study and research in the dance tradition prevailing in Kuchipudi. *IWI,* 20-6-66, pp. 37 & 59 contain her views on the dance art in general. "To my mind, Bharata Natyam, Mohini Attam and Kathakali remain the three great classical dance forms, for these styles reflect a serious and sustained vision and, with their complete and comprehensive vocabularies, offer an exciting challenge to any creative artiste—a challenge that one finds in each fresh undertaking as new and exciting when it first revealed itself. Together they provide an inexhaustible storehouse for the dancer, a heritage that will never be exhausted, since the traditions are so rich as to meet all the demands of creative expression. One can devote one's whole life-time to exploring the treasures and gain a soul-satisfying recompense for the time and energy expanded in this ambitious task." "My favourite subject of study is *Bhama Natyam*". "We have in mistaken enthusiasm for tradition, created a lot of things that were never there. We should have cremated several of these spurious traditions long ago. To me the grandeur, the dignity and discipline of tradition will always remain most valuable. Every region, in India, simply because we gained independence, wants to produce something in the 'authentic' tradition. Every one is caught up in this meaningless mess. Bhagavatamela has immense possibilities as a nataka. It is certainly difficult to create a proper ballet from classical dance styles. Bharata Natyam, Mohini Attam or Kathakali are not separate systems that sprang up in different regions without any relevance to each other. Though distinct in idiom they have "links" which should be searched. Bhama Natyam represents a fusion of three or four styles of dancing, the Yakshagana and the Bhagavatamela traditions of Karnataka, Melatur and Andhra Pradesh".

Singh, Guru Bipin (c/o Smt. Nayana Jhaveri, Shanti Kutir, Marine Drive, Bombay-1):

Born in 1918; received intensive training in Manipuri dance from leading gurus in the art. For over thirty years, he has worked for the promotion and spread of Manipuri dance, not only in India but also abroad. He has created a number of ballets. Sangeet Natak Akademi Award Winner 1965.

Singh, Sanghaji, (New Delhi):

Teacher of Manipuri dancing at the Triveni Kala Sangham; one of the foremost exponents of the Manipuri style of dancing and is the director and main dancer of the troupe. He combines in himself the role of performer, choreographer and artiste oi great creative talent. Recently toured with his troupe Federal Republic of Germany on the invitation from Indo-German Society, Stuttgart.

Vyjayanthimala (Madras):

Bharata Natyam danseuse; trained in the best traditions of Bharata Natyam her gurus being Ramiah Pillai, Dandayudhapani Pillai and Kittappa; danced before the Pope at the age of five; did not attain any measure of eminence as child dancer; emerged as a professional dancer in 1947 in her fourteenth year; became prominent in 1949 when she was given the starring role in the Tamil film "Life"; much more extensively known for her work on the screen than as a stage dancer; Mr. Mohan Khokar, a competent authority on Dance in his critique of Vyjayanthimala's role as Bharata Natyam danseuse observes in *IWI*, 27-2-1966, p. 64 "Vyjayantimala has of course mastered the mechanics of the art. But to be a truly great dancer one has to have something more than mere excellence or perfection of technique and that is a distinctive personal style and inspiration. In her dancing to-day one can find more presentation than of preparation. She has all the qualities necessary for the making of a dancer of the very first rank; the limitations she has are easily eradicable. Dancing, according to her, is her first love; one looks forward to the day when it will become her absorbing passion, for then one will know that Vyjaiyanthimala's place among the immortals of the dance is secure".

LANGUAGE AND LITERATURE

Ashok, Upendra Nath (5, Khusrobagh Road, Allahabad-1):

Born in 1910, first began writing plays, stories and poems in Urdu, but adopted Hindi from 1946. He has to his credit ten full-length plays and a number of one act plays. Some of these have been translated into many Indian and European languages. Sangeet Natak Akademi Award Winner 1965.

Menon, Aravindakasha (MC: VI/5, Pisharathu Street, North Perur, Kerala State):

Born in 1921, belongs to the royal family of Cranganore, noted for its artistic and literary talent. Shri Menon began his acting career early and has for many years been a leading actor on the Malayalam stage. His work has deservingly brought him many honours from the people of Kerala. Sangeet Natak Akademi Award Winner 1965.

MUSIC:

Barodkar, (Smt) Hirabhai (37/17, Swar-Vilas, Prabhat Road, Poona-4):

Studied vocal music with her brother Shri Sureshbabu Mane and Ustad Wahid Khan (Behere) and is one of the leading musicians of the kirana gharana. Known for her chaste and refined presentation of khayal, she is equally at home in the lighter styles of music. She is also one of the pioneer actresses of Maharashtra. Sangeet Natak Akademi Award winner 1965.

Khan, Vilayat (East Bengal):

A talented Sitarist. Born in 1928 in Gauripur; hails from a musical family for his father Enayat Khan was a famous Sitarist and his mother was also a musician; early training under his parents; he owed his recognition in the world of music to Z. A. Bokhari, who was Director-General of the AIR, New Delhi; in 1944 he got his first major opportunity to demonstrate his mastery of the sitar. By the kindness of Bokhari he was allowed to play in a music conference at Bombay for 20 minutes; the performance was so brilliant that when he stopped at the twentieth minute the audience protested over the restriction and the organizer of the music conference came to him and said: "For you, leave alone

20 minutes, 20 hours is not enough. Go play, the stage is yours". Uma Vasudev in her appreciation of this artist (*IWI*, 13-6-1965) writes: "He found it possible, to translate even the nuances of the spoken word on to the sitar, so that, when you listen to him playing you feel that a dialogue is taking place, sometimes between him and the audience, sometimes between him and himself, sometimes with the sitar alone, and you virtually hear the cajolements, the lyric appeal, the romantic entreaty with which the musician entices the instrument into revelation". On the adoption of a new form in Indian classical music he is said to have observed: "We must be progressive-minded. There is something wrong in our country. Either we condemn ourselves outright, or feel so superior that we become prejudiced and refuse to take anything new from anywhere. Foreigners are very diplomatic. They praise us but don't let that affect their system. They like to learn and know about Indian music. We should do the same with Western music. No, I would'nt like the melodic base of our music to change. But in orchestration, for instance, people have placed greater emphasis on *gats* and *taans*. I'd like to see a more thematic treatment".

Lal, Chatur (c/o All India Radio, New Delhi):

A very talented tabla-player (The tabla is a percussion instrument). Belongs to Udaipur where he received training from Guru Nathu Prasadji and Ustad Hafiz Mian, two renowned exponents of tabla art. Has toured in foreign countries, where his recitals helped to foster interest in Indian music. Died October, 1965. The Sangeet Natak Akademi *Monthly News Bulletin, No.* 8 writes of him: Chatur Lal was an accompanist par excellence. He played with remarkable address and understanding ... He had mastered the tabla, which he handled with superb skill, creating from it rhythmical patterns of rich variety ... His dialogues with the instrumentalists, especially Ali Akbar Khan and Ravi Shankar will long be remembered'. The *American Reporter* of 24th Novr. 1965 writes that the American International School in New Delhi has announced the establishment of a Chatur Lal Memorial award in honour of the renowned Indian Tabla player.

Patwardhan, Vinayak Narayan. (Secretary, Vishnudigambar Sangeet Vidyalaya, New 836, Sadashiva Peth, Poona-2):

Was born in 1898 and has served the world of music for many years. He received his training from Shri Keshavarao

Patwardhan and Shri Vishnu Digambar Paluskar. An eminent musician himself, he has specialized in the singing of khayal, tarana and bhajan. An author of many authoritative books on music, Shri Patwardhan has been one of the outstanding teachers of music. Founder of the Gandharva Mahavidyalaya in Poona, he is now the Principal of the Vishnu Digambar Sangeet Mahavidyalaya. He has also been an actor in the Marathi Stage. Sangeet Natak Akademi award Winner 1965.

Ranade, G. H. (72-C, Narayanpeth, Poona-2):

Was born in 1897, and trained under distinguished masters. Shri Ranade is renowned as a scholar and musiciologist. Many research papers and books particularly on the history and acoustics of music stand testimony to his vast knowledge in the field of music. He has served many Universities and the Sangeet Natak Akademi on their academic boards with distinction. Sangeet Natak Akademi Award Winner 1965.

Roy, Shri Dilip Kumar (Indira Niloy, Hari Krishna Mandir Road, Poona-16):

Both vocalist and musicologist. He is the author of several books on music, musical notation, history of music and has composed dance-dramas on Vaishnavite themes. He has long been associated with Shri Aurobindo Ashram at Pondicherry where, of late, he has concentrated on the singing of bhajans — Sangeet Natak Akademi Award Winner 1965.

Sakharam, Tavede (Bhatkhande Sangeet Vidyapith, 1, Kaiser Bagh, Lucknow):

Born in 1879, is a well-known player of Pakhawaj. He received his training from Shri Bala Saheb Panse and Shri Shanker Bhaiya of the same gharana. For many years he was Court musician at Gwalior, and later established a School of his own in Indore. Since 1950 Pandit Tavede has been a member of the staff of the Bhatkhande College of Music, Lucknow. He is the author of two text books on mridang. The College awarded him the honorary degree of M.Mus. in appreciation of his art. Sangeet Natak Akademi Award Winner 1965.

Singh, Thakur Jaideva (Visram Kuti D-61/29F. Siddhagiri Bagh, Varanasi-1):

Trained under Shri Shrikrishna Harihirlekar and Shri Nankoo Bhaiya Telang, and studied music in its many aspects. He is an

acknowledged musicologist who has produced many research papers and lectured widely on the subject. For some years Shri Jaideva Singh guided Hindustani Music in All India Radio, Delhi and led the Indian delegation of musicians and musicologists to the East-West Music Meet at Tokyo, in 1962. Though nearing 70 years of age he is still engaged in studies and his field goes beyond music to philosophy and religion. Sangeet Natak Akademi Award Winner 1961.

Vyas (Dr.) D. G., (Seksharia Building, 40, Parekh Street, Sardon, V. P. Road, Bombay-4):

Was born in 1894. Though by vocation an opthalmic surgeon, he has taken a keen interest in music, dance and drama both as a student and as scholar and critic. He is connected with many institutions including more than one University devoted to music. His contribution both in music and drama has been comprehensive. Sangeet Natak Akademi Award Winner 1965.

PAINTING:

Das, Sunil (Calcutta):

A young Calcutta painter; has already established his reputation as a virile and technically efficient artist; a restless experimentalist; exhibited his recent works at Chemould Gallery, Park Street Calcutta in January 1966. The art critic to the *Hindustan Standard* observes of him as follows:— "On their surface the paintings are flat decorative patterns where extreme austerity of forms and colours irritate the viewer. Then with careful observation the textural shapes begin to evoke certain meanings and association. Moreover the difficulty of perception is also caused by the manner of stylisation of forms in certain paintings, which again shows that Das is yet to fully arrive at the manner in which these paintings can be completely evocative".

Mukherjee, Shyamal (Calcutta):

Painter of decorative pottery; Age 26; obtained a diploma in the art from the Government College of Arts and Crafts, Calcutta: The *Amirta Bazar Patrika,* Calcutta of 18-12-65 writes of him: "The pieces he paints have a market. Some of the pieces he showed us were exquisite. But his own studio in which he makes them is too small and ill equipped. He has a small kiln of hardly a cubic foot which can make one piece at a time. Due to stoppage

of import he has to stick to indigenous varieties of material which are not satisfactory. The demand in the market was sufficient to keep him going on his own if only he could lay out the capital to make the studio. Up till now he has not been able to find it. He has one more ambition and that is to acquire training in a foreign country famous for painted pottery. He has been able to make some contacts and nothing stands in the way to sail for the country except foreign exchange".

Prabha, M. (C/o Taj Art Gallery, Bombay):

Painter. Exhibited her paintings at the Taj Art Gallery recently. All of them centred round the subject of poverty and destruction. She recently returned from Australia. "Her style is neither academic nor shockingly avant garde; she keeps at a safe distance from both".

Ramarao, S. V. (C/o S. Gangayya, Near State Bank, Gudivada, Krishna Dist., Andhra Pradesh):

Painter; Born 1931 in Gudivada; Diploma in Fine Arts; B.A., B.Com., studied for three years as Commonwealth scholar at the Slade school of Art, London; has been awarded a fellowship in Fine Arts at the Florida State University for 1965-67. Participated in the Andhra Artists Exhibition at Bhimavaram, Andrapradesh, Kalakshetra Art Exhibition, Madras, South India Society of Painters, Madras; was named 'the most significant Artist' at the second Commonwealth Biennial of Abstract Art, 1965. In a talk with Sitanshu Das he described his art as his basic adherence to Indian idioms and 'Indianness' of his colours. He put this down to his early grounding in Indian folk traditions of painting, his attachment to Bengal 'pats' Orissa's village paintings.

Sen, Ranjan (Calcutta):

Young Indian Artist; age 24; Graduated from Delhi University in 1960; spent two years at the Delhi polytechnic as an apprentice in painting; even as a child he won distinctions in painting; won the first prize at the Shankar's International Exhibition of Children's art when he was seven years old; this was followed by the President's medal; in 1952 he was pronounced as the best child artist in India; was awarded a scholarship by the Union Government of India; in 1963 he won the Commonwealth scholarship for a course in painting at Manitoba University in Canada. Here he secured the highest marks in all subjects, painting, etching, engrav-

ing, ceramics, thesis on history of art; he was given a gold medal for this success. To-day he is the author of over 5000 works.

SCULPTURE:

Gundappa (Bagalkot):

Belongs to a family of sculptors. His ancestors settled at Bagalkot some fifteen hundred years ago during the rule of the Chālukyās. One of his fore-fathers, Gunḍaṇṇa Anivaritachar, is credited with having built the famous Lokeswar temple of Pattadkal for which he was given the title of "Tenkandiśeya Sūtradhārī".

Besides stone, Gundappa is well versed in ivory, alloy and wood carving. His work is mostly traditional — the sculptures mainly idols of gods. An exception perhaps is his carving of a "Nude Girl", which he has exquisitely chiselled.

Gundappa single-handed built the chariot for the Maruti temple at Hunagund, which he modelled after the one in the Mantralaya temple. Since he also has a working knowledge of lathes and machines, he fashioned his instruments himself.

Gundappa gave up his education at an early age due to domestic problems and worked as a factory hand for some time. But he gave it up soon and came back to his first love — sculptoring, which his family had given up as uneconomical. By doing so, he has revived the family tradition.

THEATRE:

Bhanumati, P. (Madras):

A popular film actress both in Tamil and Telugu. She has acted in over 100 films so far and has won the best actress prize several times. She has been awarded a prize by the Sahitya Akademi for the best short story in Telugu. She has donated Rs. 12,000/- to C. S. R. Sarma College, Ongole, and Rs. 5,000/- to a girls high school in Poonamalle. Was awarded the distinction "Padma Sri" by the Government of India in 1966.

Ganesan, Sivaji (Madras):

Talented contemporary actor of the Tamil stage. Joined the stage at the age of 10. He has acted in more than 100 films and

he is ranked the topmost actor in Tamil films. He has annexed the prize as the best actor continuously.

His acting in "Veera Pandya Kattabomman" was so superb showing the early revolt against British authority that it was selected as one of the films for the International Film Festival. His other two popular films were Ratha Thilakam and Kappalottiya Tamizhan.

When hostilities broke out between Pakistan and India, he toured the frontier and Tamilnad, staged dramas and collected money for the Defence Fund. He had also contributed a large donation to the mid-day meals scheme and the Voluntary Health Service. Was awarded the distinction "Padma Sri" by Govt. of India in 1966.

Moreshwar, Krishnachandra (Sri Bhalchandra's Bunglow, 215, Raja Ram Mohan Roy Road, Girgaum, Bombay):

Was born in 1921; his deep devotion to the revival of Sanskrit theatre has merited rich reward. He has produced and directed many plays, taking the leading role. He received the Sangeet Natak Akademi Award for 1965 for his efforts towards the revival of the Sanskrit theatre and his contribution to the art of acting.

Suhasini, Mulgaonkar (Bombay):

A young and enterprising lady actor-singer with an excellent academic record. Her first one-woman show of the musical Marathi play *Soubhadra* by Annasaheb Kirloskar was thought by some as a new form of art. Latest performance of hers is a solo rendering of another musical play by Khadilkar, *Swayamvar*, which is based on the episodes connected with Lord Krishna's elopement with Princess Rukmani. These solo attempts of this Marathi stage actor though highly commendable may yet not be "completely satisfying to the theatre-goers".

Muljibhai Nayak (C/o Joshi's Mahal, Post Umta, Distt. Visnagar, Via Mehsana, N. Gujarat):

Was born in 1892 in a family of Bhavai actors. His first appearance on the stage as an actor was when he was only seven years old. A professional actor of distinction, he has appeared in many different roles in traditional Bhavai plays. Apart from his eminence as an actor, he is also recognized for his work as a director of Bhavai plays. Sangeet Natak Akademi Award Winner 1965.

CULTURE:

Cormack, (Dr.) Margaret (United States Educational Foundation in India, New Delhi):

Born in Madurai, Madras State. Education: Kodaikanal School, Kodaikanal; studied at the University of Kansas, U.S.A where she took her B.A. degree; later took her M.A. in English; took a doctorate degree (Ph.D.), thesis 'The Hindu Woman' which was published later in 1953 at the Columbia University. Taught social science at the State College in Fredonia, N.Y. In 1959 came back to India on a Fulbright grant to carry out further research on social change and her work on this subject enabled her to bring out a second book 'She who rides a Peacock' which deals with Indian students and social change. It is an analysis of higher education all over the world — dramatised through specific data on Indian development. Joined the Institute of Advanced Projects of East-West Centre at the University of Hawaii in 1963. "Altogether Dr. Cormack has spent 21 years in India as student and teacher". On her association with India she says: "I am an American; no doubt about it. And yet India is a deep part of me. I feel enriched by the combination" Her Ph.D. thesis 'The Hindu Woman' deals with the Indian woman, and through her the Indian family during a period of social change. She succeeds Dr. Oliv Reddick as Director of the United States Educational Foundation in India.

SECTION V: EXHIBITIONS

UNESCO MOBILE EXHIBITION — "THE ART OF WRITING" 1965

The Unesco mobile exhibition entitled "The Art of Writing" which was received in India in May 1965 completed its tour of the country in December 1965. Arranged on 50 panels, this unique exhibition traces the art of writing in its various forms from the earliest times to the present day. The exhibits, consisting of 550 reproductions of rare specimens of writing, depict the evolution in the communication of ideas from crude rock symbols to the current scripts of modern writing.

Sponsored by the Indian National Commission for Unesco, the exhibition was shown in Delhi and Kashmir in the earlier part of the year. In October 1965 the exhibition was taken to Madras where it was on view for a week at the Nehru Auditorium, Central Polytechnic, Adyar. It was inaugurated on 24 October by Mr. R. Venkataraman, Minister of Industries, Government of Madras.

In Bangalore (Mysore), the exhibition was organised at the Public Library Cubbon Park from 3-9 November. Declaring the exhibition open, Mr. V. V. Giri, Governor of Mysore spoke of the role of writing in the progress of civilization and thanked Unesco for bringing the East and the West closer through cultural works of this kind.

From Bangalore, the exhibition was taken to Bombay where its display was arranged in collaboration with the Asiatic Society of Bombay at the Town Hall Library. Inaugurating the exhibition on 12 November 1965, Mr. T. S. Barde, Speaker of the Bombay Legislative Assembly described it as a scholarly work "which brings out vividly the oneness of man in his urge for self-expression and communication throughout the world".

In Calcutta, the exhibition was arranged at the Ramakrishna Mission Institute of Culture and inaugurated by Dr. Suniti Kumar Chatterji, National Professor. Illustrating with an interesting story, man's first efforts to express himself through pictographs, Dr. Chatterji referred to how this urge for self-expression and

communication with others had led to the growth of so many scripts in various parts of the world, depicted so vividly in this exhibition. "The exhibits on view bring out the cultural affinity that binds the human civilization and makes us feel like members of one family", he said. Swami Ranganathananda, Director of the Institute's School of Humanistic and Cultural Studies, thanked Unesco for having prepared this exhibition which "provides an excellent means of promoting understanding among the peoples of the world".

(*News Letter,* Volume III, Dec. 1965, No. 4, pp. 8-9)

STUTTGART EXHIBITION OF INDIAN ART 1966

An exhibition of Indian art is now a centre of interest in Stuttgart, Southwest Germany, and the subject of animated discussion among connoisseurs of art in the whole of the Federal Republic of Germany. The display, which embraces more than 330 valuable specimens in stone, bronze, wood, ivory and textiles, has been organised in co-operation with the Indo-German Association and several art institutions.

A fine bronze depicting Parvati, another showing Krishna as the slayer of the demon Kaliya, and several sculptures and miniatures at the display are attracting numerous laymen and art critics alike from Germany and neighbouring countries.

The exhibits have been carefully selected from masterpieces illustrating 2,000 years of Indian art and represent the pre-classical period (upto 500 A.D.), the classical period (500 to 800 A.D.) and the medieval period (800 to 1,300 A.D.). Later epochs of Indian art are represented by some of the most precious pieces of miniature paintings and calligraphy and by rare examples of artistic craftsmanship.

The exhibition, set up in the Arts building of the city of Stuttgart, will later on go to Hamburg. The patrons of the exhibition are the President of India, Dr. S. Radhakrishnan, and the President of the Federal Republic, Dr. Heinrich Lubke. Among the members of the honorary and working committee for this exhibition are the Union Minister of Education, Mr. M. C. Chagla, the Indian Ambassador to Bonn, Mr. S. K. Banerji, the Director of the Indian Museum in Calcutta, Mr. A. K. Bhattacharya and Dr. K. G. Kiesinger, Chief Minister of the State of Baden-Wurttem-

berg in Germany. The pieces of art have been brought together from the German museums of Berlin, Hamburg, Munich, Stuttgart and Tubingen as well as the Indian Museum of Calcutta, the London Victoria and Albert Museum and the Rietberg Museum of Zurich. A private collector who has also contributed to the display is Mr. Robert Gedon; he is well known to this country for he and his wife visit India almost every two years.

The masterpieces displayed at Stuttgart will certainly make a considerable contribution to a deeper and enduring understanding of India and her traditions, her culture and her spirit by the Germans and, in fact, the people of entire Europe.

The few excerpts from German newspapers reproduced below reflect the enthusiastic reception accorded to the display:

Die Welt:

A distant and unfamiliar realm reveals itself in the form of snap-shots: One sees gods and animals, names and symbols, voluptuousness and mysticism. A magic forest of valuable objects attracts and entices people.

The unique simplicity of many of these exhibits, their exact realism and their odd impressiveness emphasize another point: They breathe the spirit of fairy tales!

Frantturter Allgemeine:

Our mythology does not know of anything as trustworthy as the elephant-headed Ganeśa. Such animals can only originate in a country where gods, ascetics and Deva-Dasis co-exist. The Indian sculpture is a form of religious art and, therefore, it is anonymous. But in the field of book illustrations, the 15th century sees the beginning of a courtly art which still has religious themes and which, in the form of miniature paintings, thrives into a charming worldwide bloom.

Stuttgarter Zeitung:

All well-known art-collections and collectors are taking part in the exhibition. The careful selection of exhibits provides a guarantee for the highest quality of each and every exhibit. Every exhibition of that kind demands from the visitor an effort to exercise his eyes. This is true in particular of an exhibition of art from the Indian sub-continent which is as large as the whole of

Europe excluding Russia. Therefore, it is not enough to enjoy viewing the exhibits only in the aesthetic sense. For Indian art is mainly religious and devotional in its motif.

Indologists are today convinced unanimously on this one point — a point which has been concisely and convincingly formulated by Dr. Heimo Rau, the former director of Max Muller Bhavan in New Delhi and regional representative in India and Ceylon of the Goethe Institute, Munich — that "India is the Hellas of Asia'.

For India, too, has its archaic period, its classical period, its middle ages and, if one may say so, its Ancient regime in its Moghul miniatures. Above this, however, Indian art retains its own secrets.

(*German News*, Vol. III, No. 7, Feb. 12, 1966, pp. 4-5).

KALA BHAWAN EXHIBITION AT LUCKNOW, 1966

Inaugurating the exhibition Mrs. Sucheta Kripalani, Chief Minister, said that the modern Indian artists should not blindly imitate the western pattern and traditions of art, but should follow their own rich art traditions faithfully.

Mrs. Kripalani said that Shantiniketan was rendering great service in reviving the rich traditions of Indian art by providing the artists a proper atmosphere for the expression of their creativeness. She deplored the tendency of Indian artists to show more interest in western standards. "This habit has considerably lowered our own standard in the field of art and craft". She said, Indian artists should not live in isolation but should maintain active contact with the latest art trends in the world. That would help the artists to know and understand their role in creating joy and happiness for humanity at large and not for any particular region, country and community, she added.

Earlier, Dr. Radhakamal Mukherjee, Chairman of the Lalit Kala Akademi, remarked that it was necessary to acquaint oneself in the country with the art styles, motifs and ideals of different regions so that we could pass on from a regional to a common Indian humanity. Prof. Mukherjee observed that the modern Indian art-style, associated with nineteenth century Indian Renaissance, was born in Calcutta and Shantiniketan. It had moved far away from contemporary western realism and representationalism to explore new reaches of Indian aesthetic insight and spiritual experience.

Symbolism rather than naturalism, trans-humanism, rather than anthropomorphism, embodied themselves in the distinctive subtlety and grace of line-drawing and harmony and depth of gentle colours. These transfigured the human and the concrete with the feelings and emotions of the infinite and the universal.

Prof. V. R. Chitra, principal of Kala Bhawan, said that we should not slavishly follow the "war-torn west in all its perversities, particularly in paintings and sculpture". "I am sorry that it has spread epidemically in all its virulence and made a deeper penetration in our life and society".

The exhibition of Kala Bhawan contains a fair cross section of several generations. Such doughty names as the late Ramendra Nath Chakravarty, V. S. Masoji and Ramkinkar, Nishikant, are represented by their typical works. The sculpture section obviously has suffered owing to limitations and difficulties of careful handling in transit.

A first cursory look at the exhibition gives the spectator a sense of repose and a sense of timelessness. He sometimes has to remind himself that there are still some sheltered islands of tranquillity where bare-boiled humans can move around in mirth and attend to their respective humble vocations. The exhibition also is a significant pointer to the situation that the main streams of Indian revolution that swept across the whole length and breadth of the country, have left but a little mark on the placid philosophy and art idiom of this haven. It is only in such works as those of Ramkinkar, where clashing notes of strife and discord are struck, with a kind of iconoclastic vehemence, and where the emotional relationship with the outside world is evident.

Tempera Technique:

As one takes note of individual works one is impressed by a community of themes, and of tempera technique. Barring few honourable exceptions of Prasanto Roy, which are admirable specimens in wash technique, the pictures have the age-old tempera method. Obvious examples which come to mind among the senior painters are those of Biswarup Bose and A. Petumal. Their works are in correct style, neat scholastic efforts, unenlivened by frenzy.

Sukhen Ganguly, on the other hand, evinces a feel for colour and experiment. He commands his brush; yet one wishes he

would evolve his individual style. Arun Pal also shows a picture in wash-cum-tempera, "Blue Belle", a fair piece of work showing facility and charm.

Among the works of students, one is surprised to see such wealth of young and budding talent. It is in fact a visual tribute to Principal Chitra, who is providing sound training field for the selective talent drawn from all over the country. The charm of Kala Bhawan is in the fact that it attracts students from all parts of the country and even from abroad and provides a sound foundation for a professional career of a painter or a sculptor.

The design for mural by Santanu Bhattacharya is a competent work, which shows a clear sense of design and decoration. The colours have been laid with suave charm and the draftsmanship is neat. Similarly 'Mahakala' by Mukund Debnath is modern Tanka, in straight Tibetan style. This work is clearly drawn and painted with care and charm.

There is a delightful woodcut by Chitra Davar called "Granny". It has sturdy linear design and bears a strong impact of Binodebabu's style. Rajul Dharjwal's work brings to the spectator nice efforts of workmanship and talent. Another student, Parth Pratim Deb, shows a nice work or two where there is an effort at calligraphy and simplification.

(*National Herald, Lucknow*, 4-1-66).

ANNUAL EXHIBITION 1966, GOVERNMENT COLLEGE OF ARTS AND CRAFTS, LUCKNOW

This year's annual exhibition of the Government College of Arts and Crafts brings forth an excellent cross-section of available talent in the State.

In the accepted technique of wash painting, there are some exhilarating specimens. The colouring is extremely pleasing and line work is meticulous. The overall impression is very appealing. In the paintings of T. N. Rai, K. N. Tiwari or Vineet Kapoor there is sweep and craftsmanship. In these works and some others like those of Pathak, or Saroj Krishna one can see a tradition that has long sustained the Lucknow school. A few portraits and head studies show a sound background of factual study. A portrait sketch by Bansidhar Das has verve and observation. Some modern attempts of Gopal Krishna Pant and Ramkumar display a lively

imagination. In the graphic section excellent works of Shyam Sunder and Radheshyam are on view.

The sculpture wing has wide variety and expression. There is experimentation, variation of media and fine sense of form. Some of the works of Suleman Bisht and Chandra Banerjee bid fair to reach professional standards of excellence.

The commercial art wing has made some important strides in modernising the concept of publicity and salesmanship. The students of this section have several works to their credit. The poster by Radheshyam, is neat work and impressive. The press layout display by Kamal Kishore and Keshoram deserve commendation.

Building Designs:

The architecture section presents some delightful designs of modern buildings. The office structure model by Mahesh Bhargava is striking. The work by any standard is competent and evinces a thorough discipline in principles of designing. R. N. Singh's drawings and designs have a finesse and get-up of professional standing. In the section of Art Master's course, one comes across young art educators who have learnt freedom of expression, tempered by study and restraint. Some effective attempts by Surya Narain Singh and Jagdish Chandra show what directions the present teaching in art should be.

The Home Arts and Home Crafts is altogether a pleasant section. The attractive pieces by Dipali Bose are prized for their charm and effectiveness. Harbinder Kaur presents some beautiful craft work. The crafts section along with pottery has in recent times made some contribution to cottage industries designing. The sections of wood work, iron work and pottery have neatly designed functional pieces. All told, the Arts College presents this year a well-planned exhibition, which does credit to all who have worked hard to make it a success.

(*National Herald*, Lucknow, 26-2-66).

EXHIBITION OF HARAPPA BURIAL JARS

The National Museum in New Delhi has launched a new programme of exhibitions entitled 'The Object of the Month'. This is intended to enable the Museum to highlight a single object

every month out of its vast collections inviting special attention of the visitors to its iconographic, historical and aesthetic qualities as an outstanding work of art. For the current month, the Museum is presenting a 3,500-year-old burial jar with paintings on 'life after death' from Cemetry H, at Harappa, an object unique in the ancient world having an elaborate painting depicting a scene which recalls the Hindu belief in life after death.

It was in 1927 that the discovery was made of the Cemetry H, at Harappa, in the Montgomery District of the Punjab, now in Pakistan, by Mr. K. N. Sastri. The burial jars excavated there are unique in the sense that they depict some scenes of life after death. Their, interpretations by Indian scholars have become convincingly possible because the traditions of the mortureal beliefs have continued, with minor modifications of course, through the ages in the Indian culture which is codified in the Vèdic and epic literature.

In the pictorial representation occurring on Jar No. H 206B, the metamorphosed spirit of the dead, standing between two bovine animals, is shown as being accompanied by a large goat and two peacocks, the last-mentioned three creatures having buffalo's horns on their heads. As evidenced in certain graves a goat was occasionally sacrificed and buried along with the dead person to act as his or her guide in the dangerous journey where the sure-footed goat was obviously the most fitting companion.

On Jar No. H 206A, three peacocks are shown flying in the starry regions carrying the spirit of the dead to the higher spheres and on Jar No. H 206B the same bird plays the role of a guide by hopping nearabout the metamorphosed spirit between the bovine animals.

(*The Hindu Weekly Review*, 13-12-65).

SECTION VI: ARTS AND CRAFTS

THE IVORY CARVERS OF MURSHIDABAD

The humble ivory carvers of Murshidabad, the historical metropolis of West Bengal, are pertinently conscious of their top-of-the-ladder status in the hierarchy of Indian handicrafts. Though they no longer enjoy the warm spell of prosperity that their forebears uninterruptedly did for well over two centuries, this has not eroded in the least their loyalty and allegiance to the dainty craft which has steered them clear of many a vicissitude of fortune. They still steadfastly cling to their traditional inheritance though it does not fetch them as rewarding a dividend for their honest labour and unexcelled skill as they reasonably deserve.

How ivory-carving came to have its domicile in Murshidabad has often been a subject of speculation. The story that is most widely current is perhaps apocryphal. It is said that, one day, a Muslim Nawab frantically asked for an ear-scratcher of ivory. None was available in the town, nor was there any craftsman who could fabricate it. An artisan was "imported" post haste from Delhi to make it on the spot. He used to work behind closed doors, as he was reluctant to teach his technique to anyone. An inquisitive craftsman, however, pierced a hole in the wall of the room, where the Delhi artisan was, and watched, unnoticed, through the peep-hole the man at work. Thus, surreptitiously, he learnt the technique, and out of this clandestine affair was born the ivory-carving industry of Murshidabad.

The name of the inquisitive craftsman is forgotten once for all. But his son, Tulsi Khatumber, inherited the skill from his father and, indeed, excelled him manifold. Tulsi, in his turn, taught the technique to his devoted pupils, Manik Bhaskar and Ram Bhaskar and from them the skill, that has made the Murshidabad ivory-carving the splendid handicraft that it is today, passed to successive generations of craftsmen, of whom there are about seventy-five now actively engaged in the craft.

The basic raw material is ivory from elephant tusks. Tusks are obtained from male, female and baby elephants. The tusks of

the male elephant are the longest. Next in length are those of the female, while the tusks of the baby are the smallest. A full-grown tusk weighs between 30 and 70 lb., measuring 5 to 7 feet in length, while that of a baby weighs about 5 to 10 lb. and measures anything from 14 to 22 inches. The tusk of a female elephant measures and weighs in between these figures. Depending upon the quality of the tusk, the price varies from Rs. 25 to Rs. 75 a lb.

Supplies of tusks are obtained from stockists in Calcutta, who procure them from Africa, Burma, Assam, NEFA, Mysore, Manipur, the Garo Hills and Himachal Pradesh. Payments by the craftsmen are to be made in cash against delivery. The tusks which are now most commonly used are the African and Assamese ones. The African tusks, which are in short supply, are preferred, because of their attractively creamish colour, softer grains, lower weight per unit in relation to volume, smaller wastage involved in fabrication, and lesser susceptibility to cracking during fabrication and storage. Assamese tusks are heavy compared to volume (and, therefore, more costly), harder than African tusks, whitish in colour, crack more easily and involve larger operational wastage. Burmese tusks are not liked so much, as they are very hard and crack more than either the African or the Assamese tusks. The criteria for the best-quality tusks are that there should be no surface cavities, they should be lighter in weight, the curve should be the minimum, there should be no cracks, and they should be a solid mass instead of being hollow inside.

Tools and implements used are extremely simple and all indigenous. The craftsman's kit contains nothing more than stylus, chisels, files, handsaws, measuring instruments, screwdrivers, mallets, vice, awls, compass pliers, hand-drills, T-squares and turning-lathes. If any other tools are required, they are locally improvised. Except one or two craftsmen in Murshidabad, none uses any power-driven equipment, though in other parts of India such contrivances are in vogue. The carvers have no separate workshed but work within their dwelling rooms or their verandah from dawn to dusk, with a couple of hours' recess in between.

By and large, family labour plays a dominant role in the industry. Outside labour is sometimes employed, but it must belong to the community. A skilled labourer gets Rs. 4 to Rs. 6 a day, while a semi-skilled one earns Rs. 2 to Rs. 3. They also work on

contract basis. Women and children render their quota of help, but they are given no more responsible jobs than surface ornamentation of a stereotyped nature, or polishing the surfaces. In order to ensure the continuity of the flow of skill, children, when about ten or twelve years old, are initiated in apprenticeship, and they acquire the skill in about ten years' time. There is considerable specialisation amongst the craftsmen, and it is interesting to observe that an artisan works on the same motif all through his life, instead of diffusing his efforts on the fabrication of a number of different items.

The processes of production are somewhat elaborate, spread over a number of stages. Ivory is first cut into block adequate for the work in view. The block is then shaped by cutting the circular edges lengthwise. A sketch of the motif is made with pencil on the block to ensure the parts and proportions of the intended carvings. Chisels and files are then used to work the models to finer shapes. Drills are employed to perforate, when necessary. Finishing strokes are given with the stylus of various degrees of fineness. When the models are thus brought precisely to the designed shapes, they are soaked in water for some time, and then the surface is polished by fish scales and, finally, by common chalk. Brushes are not used in finishing lest the surfaces should be robbed of their smoothness thereby. For fastening figures to the stands or for joining parts, fine and small ivory pegs are used. Wastage involved in fabrication is about ten per cent in weight. The wastage mostly in the form of powders, is used as fertilisers and also for medicinal preparations, selling at about Rs. 10 per lb.

Ivory carvers work for about nine months in the year, the busiest months being from September to May. But it is the summer that brings them worry. The climatic heat tends to develop cracks in the ivory. A coating of wax is then applied and the pieces are stored in the shade.

Each ivory centre in India has its own specialities. In the South, images are popular. Murshidabad takes pride in her State Peacock Barge, Caparisoned Elephant, Elephant Bridge, Set of Chessmen, Palanquine and Powder Case. Utility goods are also made in order to conserve the wastage. Elephant Bridges of superb quality are about four feet in length, contain as many as fifty or more elephants arranged in a series and are priced at Rs. 2,000 a piece. State Peacock Barges, made from African

tusks, may be five feet long, with forty oarsmen, the Nawab and fifteen courtiers and attendants, and one bugler. Such a barge takes three skilled men about eighteen months to complete, and may be priced at Rs. 6,000 to Rs. 8,000 each. But the number of skilled carvers for such extremely delicate jobs are very few now.

Speaking on the "Arts and Manufactures of India", Professor J. F. Royle, than whom a greater connoisseur of Indian handicrafts is rare to find, said in 1852:

> A variety of specimens of carving in ivory have been sent from different parts of India and are much to be admired, whether for the size or the minuteness, for the elaborateness of detail, or for the truth of representation. Among these, the ivory-carvers of Murshidabad are conspicuous. They have sent a little model of themselves at work, and using, as it is the custom in India, only a few tools. The set of Chessmen carved from the drawings in Layard's "Nineveh" were excellent representations of what they could only have been in the above work; showing that they are capable of doing new things when required; while their representations of elephant and other animals are so true to nature that they may be considered the works of real artists, and should be mentioned rather under the head of fine arts than of manual dexterity.

What Professor Royle said about the excellence and elegance of the ivory carvings of Murshidabad has not lost any of its emphasis, in spite of a century having rolled by since.

(Mukul Gupta in *IWI*, 13-2-66)

ARTISTRY ON THE POTTER'S WHEELS

The glazed artistic pieces in traditional Persian designs, made at Karigiri, a hamlet five miles from Katpadi on the Bangalore Madras rail route, are among the most popular of Indian potteries.

This rare craft, as was the case with many other handicrafts of India, was faced with the prospect of extinction only a few years ago. The handful of potters of Karigiri had completely discontinued their traditional work and taken to making cheap porcelain toys. This was a sequel to the accumulation of large stocks of unsold defective pottery. Thanks to the Central Handi-

crafts Development Centre, Bangalore, the craft has been rescued trom going into oblivion.

Karigiri has about 20 huts and about six families of potters, descendants of those who settled down there during the time of Tippu Sultan. The Karigiri art is said to have originated during the times of the Nawabs of Arcot who ruled the area. It is presumed that the pottery craft of ancient Persian designs was introduced by about the 18th century. A Hindu potter of the Nawab's household, "Sanyasi Udayar" is credited with having mastered the pottery art. The present generation of potters claim to be his descendants.

The white clay known as 'Namakatti' is the main raw material for the Karigiri pottery. Chemically this is a kind of low-fusing China clay. The white clay is obtained by the potters almost free of cost, from Kannanthangal near Sunkuvarchatram, about 30 miles from Madras City. The material is so soft and plastic that highly intricate designs in various shapes can be easily formed on the potter's wheel.

No scientific aid is used in the manufacture of Karigiri pottery. The high quality of the product is the result of the dexterity and knowledge based on years of experience.

Lead-glaze, which is ground on ordinary grinding stones, is generally used on the pottery. Dark blue, emerald green and golden yellow are a few of the common colours for glaze, which is applied with a cotton swab. The glazed pottery is fired in temperatures ranging from 800 to 900°C. No regular kiln is used. The glazed pieces are placed on stilts and covered. The fuel, mainly cowdung cakes and straw or small bits of firewood, is stacked all round.

The entire pile is smeared with wet earth which hardens and forms the dome of the kiln. Experience is the thermometer which measures the quantity of fuel and the temperature required. The clay dome is broken after it cools down.

Christian missionaries used to patronise the Karigiri art. The Victoria Technical Institute, Madras, has all along helped these craftsmen to market their products.

Four potters who, with Government assistance, were trained in modern work methods at Gudur formed a co-operative society

at Karigiri in 1956. The Karigiri Pottery Workers Industrial Co-operative Society had 17 members and Rs. 85 as share capital when it began functioning in January 1957. The Society purchases pottery articles and sells them through various emporia, enabling every potter to earn Rs. 100 to Rs. 200 a month.

The Karigiri pottery articles are cheap, the prices ranging from 37 Paise to Rs. 15. But because of their extremely fragile nature, transporting them is a problem. The Central Handicrafts Development Centre has made some successful research to find harder and stronger raw material for this pottery, without materially altering their traditional shapes and quality. It has also developed a special anti-breakage and shock-resisting packing.

The CHDC has also prepared a scheme of training persons in the Karigiri pottery craft. The scheme was sanctioned by Madras Government as part of the Co-operative Society. The first batch of 10 is about to complete the intensive two-year training, and training will commence soon for a second batch of 10. The Centre has also supplied a number of machinery items developed by them to the unit, such as potter's wheels with ball-bearings, hand wheel, pot mill with motor, etc.

The potters at Karigiri seem to lean more on agriculture than on this craft for their living. The average monthly earning of an artisan is estimated to be about Rs. 150.

(*HWM*, dated 23-10-65).

SAY IT WITH LAMPS

Our ancestors associated the lamp with almost all the important events and activities of man's transitory existence on earth. The birth of a child was greeted with the lamp and it was with it, again, warriors were given a send off, and the triumphant armies returning from the battle field were welcomed, and it was the lamp again that stood as a witness and companion for the departing soul. Being the medium through which a glimpse of the deity could be had, the lamp acquired an importance with the faith of the devotee. Consequently it has become the mainstay of the artist too, for without light what could any work of art be? Once its august function was gratefully accepted by man, it was but natural that he should try to adorn it with beauty and grace.

At first the traditional deepas in India were made of stone and shell. Later came the innovation of terracotta and metal lamps. The Ramayana and Mahabharata have numerous references to lamps of gold and precious stones. To begin with the body of the lamp was bowl shaped. Later emulating the decorations of various temples, the artist beautified the lamp, which in course of time gave the concept of tree-like, animal-like and bird-like lamps.

These lamps are generally divided into two groups. They are (1) The lamps for common house-hold use and (2) the lamps for votive use. The lamps for household use were simple or elaborate depending upon the status of the occupant, and they were made in brass with decorated perforations to serve the dual purpose of beauty and utility. The household lamps were called "Vrindavan Deepa', used in courtyards and the "Swami Deepa" used inside each room. Some "Swami lamps" took the shape of temples in miniature, the pedestals of these lamps had been elaborately worked. Sometimes, the forms of gods and goddesses were shaped either in sitting or standing poses with a beak at the side for the wick. Hanging lamps and chain lamps were usually fashioned with bird and beast motifs. The elephant and the lion also seemed to vie with each other for the top place on the lamp stand, as they do in forests. Sometimes, the lamp took the shape lady showing a beautiful dance mudra, the hair style and the dress of the lady beautifully done up. Siphon arrangements were sometimes introduced in hanging lamps which were specially designed to be hung from arches above the doors or windows and from roof-eaves projecting into a courtyard. Dusk is the auspicious time to light the lamp because it is the time when the Goddess Lakshmi is supposed to enter the home.

The votive lamps are of many types. Small lamps used for every day prayer are called "Niranjana" lamps, lamps for offering are called "Archana" lamps, the prayer lamps are called Arati lamps and the "Nanda Deepa" is the eternal lamp which illumines the inner sanctuary of the temples. Also used to adorn the inner sanctuary are the "Deepa Lakshmi", shaped in the form of graceful females.

Apart from these lamps, there are the "Akasa Deepa" which is hung high up during the Deepavali day, which is supposed to guide the visiting souls through the dark nights, and the "Dough

lamps" which are specially used for worship on the Amavasya of the Ashadha has a special significance.

The lamps of North India are mainly of brass with perforated surface, and a high dome in geometrical patterns. When lit at night the perforations form a light and shade pattern which glamorises the whole place. In harems of Mughal period it was a practice to have small baths filled with scented water for summer baths. The brim of the baths would be embellished with multitude of little lamps which themselves had silken veils: as though they competed with the muslin-clad bathing beauties, enjoying the bath. The gaiety of the entire scene was enhanced when the veiled damsels played with lamplets. It can be inferred that these little lamps should have been of gyroscopic contraption.

The idea of dancing lamps was developed in Mathura in Uttar Pradesh. After the Holi celebrations every year an exquisite folk dance called "Charakala" is to be performed for three consecutive days. A wooden cage houses a lamp and the cage is placed on the top of a Kalasa. A beautiful girl, well versed in dance, takes the urn-lamp on her head and with lighted lamps in her hand, she performs a beautiful dance executing intricate movements. The belief is that the lamp dance is a ritual which hastens the arrival of spring.

Punjab has its own lamp dance called Jago, performed during marriages. A sealed bedecked coloured urn carries a pentangular lamp on it. A 'Suvasini' from the bridegroom's side carries it on her head, and the woman from the bride's side moves around her with rhythmical steps in accompaniment to music. Gujarat too has its lamp dance called "Garba" performed during "Divali". Offering of lamps has deep roots in Indian tradition. Pilgrims who visit holy places, make it a point after sunset to light a lamp and float it down the river in a bowl made of a dry leaf. In Benares, it is usually done during Deepavali, and it is a wonderful sight to an onlooker to see the lamps carried on the bosom of the dark waters, which resemble the stars in the sky.

During times of difficulty the aboriginal offers a lamp in sacrifice to his deity. The lamp offered by the aboriginal is always out of the ordinary. Even as his prayer comes from his heart, the devotion and passion of his lamps though crude and hand

made are beautiful. Specially beautiful are the lamps lit during the festival of lights, which make the tribal settlement all aglow.

Not only in rituals, but also in medicine the lamps play an important role. Indian medical science tells us that in the room where the child is born, the lamp should be so placed that its light should be reflected from the mother's face to the child.

(Devi Krishnan in *HWM*, 23-10-1965)

HANDICRAFTS OF RAJASTHAN

Dancing peacocks, stone lacework, women wearing silver jewellery—their tie and dye adhnis a blaze of colour, minutely cutworked brass lamps lighting a carved door-way, intricately chiselled and lacquered brass plates, painted earthenware and blue pottery, delicately carved statuettes of the legendary "Dhola Maru", children playing with stuffed cloth toys—colourfully embroidered jootis on their feet—all these speak of the rich and ancient tradition of Rajasthani handicrafts, a tradition that is fully alive even today.

One of Rajasthan's pride possessions is the art of dyeing and printing which dates back to prehistory. To-day, the worker continues to use the patterns and techniques handed down to him from centuries. Most craftsmen use vegetable dyes while some use sandalwood blocks to produce perfumed saris—a unique technique indeed! Other types are the wax resisting prints of Jaisalmer and the bold and brilliant colours of Barmer and Chittor. The most popular type, all over the States, is the tie and dye process adopted to making saris.

Home of some of the finest carpets made of wool, Rajasthani durries are world famous for their beautiful finish and delicate patterns. The wool weavers of the State use some natural coloured wool to produce some of the most stunning effects in weaving. Equally attractive and unique are the cotton durries woven to give a carpet-like effect.

Embroidery on leather, cloth or wool is a common craft of Rajasthan. Embroidered 'jooties' are very popular especially in Jodhpur and Jaipur which are renowned for their intricacy of designs and delicacy of execution. The most beautiful embroidery,

however, is done in and around Jaisalmer where applique-work quilts are a speciality. Handbags in grey colours embroidered with silken threads and the gold work called 'gota' are interesting examples of this craft.

Metalware which originated in Persia has attained its perfection in Jaipur, besides Rajasthan lacquerware famous in the districts of Jodhpur, Sawai Modhopur, Chittor and Udaipur; Rajasthanis are also expert carvers in wood, ivory and stone and some of their products speak volumes of their mastery in this art. Pottery is another of the State's specialities and Jaipur and Alwar are best known for this.

(*Hindustan Standard*, Calcutta, 9-1-66)

SECTION VII : FOLK AND OTHER ARTS

ROAMING BARDS OF KERALA

The touring minstrels are a regular feature of village life in Kerala. It is in the villages their forebears have lived out their lives singing those melodious folk songs in front of each household and it is in the villages the present generation of bards also seems to thrive best. Of course they have to walk a good lot a day to get sufficient grains or cash for a day's subsistence for themselves and family. This is because of the scattered pattern of housing found in west coast—each house is separated from the other by a small compound if not a fence.

The itinerant bards sing for about ten minutes before each household. Those songs may be about the woes of Kannaki when she was searching for her missing husband Kovalan, or about the prowess of Arjuna when he was burning the Khandav forest, or about the anguish of the serpents when a king was conducting a sacrifice to extirpate them. He is given some grains as reward for his song. The bard puts the grains in his bag and then moves on to the next house.

In bygone days the social set up of the village had been such that people of this group were allotted minstrelsy as their calling. Even now economically they are in the lowest rung. As is the case with other professional communities their ancient avocation seems to be the main source of livelihood for these people. In the villages then kisan neighbours are too steeped in their own worries to think of welfare work amongst others. Thus the conditions of these minstrel communities are not at all enviable. And they have to be satisfied with what they get for their songs. Or otherwise starvation is round the corner for them.

There are three groups of these bards Vannans, the Pulluvas and the Panans. Of these the Vannans used to take up Ayurveda as a calling formerly. The Vannan vaidya had a status in the village society then. But the advent of allopathy had eclipsed that position. Witchcraft and blackmagic had been two other avocations for them but that too has become a thing of the past. Laundry work is the only avocation they have not yet parted with even

now. Of course the name of the community itself, i.e., Vannan means launderer both in Tamil and Malayalam.

Another role of Vannan is to act as announcer of certain festivals and religious ceremonies. That is a seasonal job. On those occasions he comes to each household in his village clad in a red cloth and his head adorned with queer ornaments to announce the time and date of any celebration in a particular temple. Since that sort of work would be only in summer months minstrelsy can be said to be the mainstay for this community. These people employ a crude wooden veena as their accompaniment.

The story of the Pulluva people is somewhat different from that of other bards; they still cling tenaciously in their pastorals for a livelihood. But one exception in their case is that while other bards do not take their women with them in their tours Pullavas usually travel in pairs. At times one can see whole families touring with even suckling babies amidst them. The Pullava uses a crude violin and his wife employs a chorded mudpot with a leather membrane at its bottom as instruments of accompaniment. The women sit squatting on the floor with the mudpot in their laps and the chord held taut with the toe. The 'br-br" notes produced by the chord is supposed to be pleasing to the serpent deities. And the Pullavas are the bards of the snakegods. Usually their songs start with a genealogical description commencing with the wedding of Kasyapa Rishi to his two wives Vinata and Kadru.

Snake worship was very popular in Kerala in former days and each family can be said to have had a shrine devoted to the crawling deities. That was called the 'Sarpakavu' or the abode of the serpents. The main offering to those creeping deities had the name 'Pambin tullal'. The Pullavas officiating as the priests had a paying time then. Two spinsters were worked into a sort of self-hypnosis after being made to sit in front of a huge picture of a serpent drawn on the floor and to listen to the lyrics of the Pullavas incessantly for three or four hours. The words uttered by those girls in that clairvoyant state were taken as the oracle of the serpent deities. But all that is gone nowadays and the Pullavas have to resort to tracking the villages to get a meagre subsistance.

The third group of the bards, the Panans, seldom approach the villagers on the strength of their songs alone as others. But the various festivals and temple fetes do give them chances to go out to the people with their songs. There is no particular deity of

choice for these people since each one of the Hindu pantheon does receive their praises in a most impartial manner according to the situation. The quarter commencing with the month Makaram (Jan.-Feb.) is the season of temple festivals. Their activities can be said to go into a sort of hibernation with the advent of heavy monsoon rains which won't permit one to move about freely in the open. Their operations commence again with Karkitaka samkram, i.e., when the sun enters the zodiac Cancer and last till the festival, Onam. Then their routine start with an exorcizing of evil spirits and an invocation of Sri Devi, the goddess of wealth.

Onam can be said to be a harvest fetsival as it manifests the jubilation of the ryots after harvesting crops subsequent to a rough tussle with the monsoon weather. The Panans are very busy for two or three days after the Onam by which time only each family can cover the houses in the area apportioned to them by custom. The drum or tom-tom is their usual instrument of accompaniment. But for the exorcizing rites that smaller variety known as Uduku, worked by the fingers alone, same as those used for the Mariamman songs are employed by them. And both men and women do participate in their minstrelsy.

(Prabhakaran Palissery in *HWM*, 13–2–1966)

A CRITIQUE OF INDIAN CINEMAS

Indeed, few things are easier to do in India than to write a piece on the movies, and, in the context of the current International Film Festival, few themes are more topical. One can easily comment on our films, because what one sees on the Indian Screen has the banal domesticity of what one eats or wears at home. It appears to be a case of infectious, incorrigible naivete all round where film-making in India is concerned. Producers, directors, artistes, fans, even critics—all naive and determined to continue to be so because naivete pays rich dividends in our film industry, which is of vital significance not only because of its pivotal place in the national economy but because of compassionate considerations. For it provides highly remunerative work for men and women who are unemployable in any other field of human activity. These favourite children of Dame Fortune, who has endowed them with every conceivable asset and advantage except the talent for acting, are appropriately known as stars, and since the Cinema in India is what they want it to be, it is imperative that one should know all about them before one tries to make any forecast about

the future of our films. But unfortunately there is very little worth knowing about the Indian stars, apart from what they unconsciously disclose about themselves whenever they appear on the screen. Indeed, their genius for naivete, banality and vulgarity is distressingly transparent. But what is more distressing is their instinct for survival, which is very sound. So one can confidently predict that the Indian films will continue to be what they have been all these years. In self-defence, our stars have always asserted that they are capable of giving performance which would do credit to the greatest of Western artistes. But, as their ultimate bosses, the illierate Indian masses, who rush to see their films with such enthusiasm, will feel badly let down, they had better condescended to speak to their fans in their own language! So who says that our actors and actresses are not as talented as their *confreres* in Europe and America? They are enlightened, competent and perceptive, judged even by the most exacting of international standards. Only, they are determined to maintain their rapport with the Indian masses, on whose continued patronage depends their survival... This has been the defence of our stars, and perhaps there is some truth in it. But can there be any justification for their active participation in the anti-social activity of levelling-down where public taste is concerned? When will they lead their fans instead of following them? So, with the type of stars that dominate the Indian Screen, how can others associated with the responsible act of film-making, such as producers, directors, technicians, musicians and script-writers—assuming that they are artistically and intellectually better equipped—assert themselves? It is, I suspect, the man playing the so-called hero's role who has the final say on problems which are best tackled by cameramen, sound engineers, musicians and men of letters. Our films, in general, can never make an impact on the international sensibility, because their quality is determined by our artistes, who, tragically enough, it appears, are in no mood to grow up. It is not my intention to see the star system replaced by something too adventurous and unrealistic. I am only pleading for its reform.

The picture, however, is not wholly depressing. Sweeping statements by critics either condemning or defending the star system can be of no consequence in the context of the ever-deepening crisis in our film industry. An objective appraisal of the achievements as well as the failure of the Cinema in India is urgently needed. But this is possible only when we have a team of dedi-

cated critics conspicuous for their knowledge, percipience, integrity and sensitivity in writing. So the main task of the editor of a film journal is more sacred than it is assumed to be. He has to discover critics, whether producers and directors discover stars or not. Cliches in criticism are, eventually, as self-destructive as formulas in films. Critics, I insist, can hope to succeed where producers have failed. At present, they are ineffective, because they seem to lack convictions.

Producers have before them tasks no less sacred. The moment they begin to assert their rights, the star system will crack, if not collapse. If they can demonstrate that a picture, for its artistic finesse and commercial success, need not depend on the star system, they will have rendered signal service to the Indian film industry. *Dosti* is the type of movie I have in mind, not the sort of prestige boosters for which Satyajit Ray enjoys a reputation the world over.

Film-making in India once had its thrills for everybody connected with it. The star, for example, had to act! Then he or she had to sing his or her own songs. The director in those days was not a dummy. He was a virtual dictator. Today, many of our old film classics are remembered because of the directors who were associated with them. Everybody else who contributed to the production of a film was no less responsible. The producer functioned, in effect, as the head of a family who ensured effective collaboration among the various creative minds engaged in the exacting art of film-making. Their common emphasis was on self-expression, not on facile communication. Of course, even then the star system was much in evidence. But there were many checks and balances which kept it under control. What were these? The star, for instance, despite his or her increasing popularity, was fully aware of the indispensibility of the other members of the family, such as the director, the sound engineer, the photographer, the make-up man and so on. They all realised that movie-making was possible only through collective effort.

But now the dominant image that meets the eye, as I have already pointed out, is that of the star, particularly that of the man who plays the main role. He is the sole arbiter of taste. Indeed, the power he has over his fans is incredible. The personality cult that he symbolises has very sinister portents. Not that the source of his popularity is talent—which is conspicuous by its

absence. There must be other reasons for which his fans idolise him. In South India, a star's political or sectarian affiliations are more important to the mass than the manner in which he portrays a particular role. The rickshaw-puller or the shoeshine who spends his hard-earned money on a cinema ticket looks forward to seeing on the screen, not an artiste well known for his acting, but a champion of the political or social cause with which fans identify themselves unreservedly. The joke about South Indian audiences is that if, one fine morning, Kamraj and Annadurai were to decide to act in films, they would draw much bigger crowds than Sivaji Ganesan and M. G. Ramachandran!

There is nothing wrong with the South Indian stars. They are as good or as bad as their counterparts in the rest of India, excluding, perhaps, Bengal. Cinema audiences, the world over, get the stars they deserve! So the critics in India will have to tackle first not the stars but their fans. His first duty is to educate the audiences so that they demand better pictures.

(A. S. R. in *IWI*, 24-1-65)

KIZHANELLI—MEDICINAL HERB

A popular medicinal herb used by native physicians for the successful treatment of jaundice is the common plant known as Kizhanelli. In Sanskrit it is called *Bhoomi amalaki* and in Hindi *Bhoin avali*. Its botanical name is *Phyllanthus niruri* Linn, and is included in the natural order *Euphorbiacae* to which the Indian gooseberry *Amalaka* or *Nellikkai* belongs.

Kizhanelli is a small branching annual herb attaining a height of about 1½ ft. when fully grown. Leaves are small and smooth, elliptical in shape, alternate and arranged in two rows on either side of the branchlet. Flowers are unisexual and axillary. Fruits small and globular hang from the axils of leaves. The herb grows abundantly throughout India especially in hot moist places and is almost a common feature by the sides of drains and low-lying pastures.

The plant parts form a bitter tonic possessing many therapeutic properties. A paste made out of the entire plant is stirred in milk and given twice a day for a series of disorders such as dropsy, colitis, urinary troubles, sluggish liver and dysentery. It is a stomachic relieving pain in the stomach, a diuretic aiding free flow

of urine and a mild laxative. It is a powerful cholagogue promoting secretion of bile and a deobstruent which removes obstruction to secretion and excretion by clearing the ducts and natural passages or pores of the body. By the virtue of these properties the plant has proved to be a specific and almost a cure for jaundice.

A poultice of leaves made of rice water is both a palliative and curative for external oedematous swellings, wounds and ulcers. The leaf juice possesses astringent qualities and hence is used for arresting bleeding. The juice mixed with oil is applied for treating Ophthalmia.

(T. V. Subrahmanyan in *HWM*, 13–2–66)

KARPURAVALLI—A CHILDREN'S REMEDY

In the whole of peninsular India few plants are held in higher esteem or are more frequently employed in the treatment of infantile disease than the common garden herb—Karpuravalli. Even from very ancient times this plant has earned a reputation as a 'child's remedy' and its efficacy has made it so popular that it is almost the first medicinal herb the housewife thinks of when her child shows symptoms of cough or coryza. As first aid therefore this plant has come to be grown in many houses throughout this country, either in kitchen backyards or as a pot-plant in gardens.

The plant is known by various names: in Bombay it is called Choraonva or Kapurli, in Canarese it is called Doddapatri, in Tamil, Telugu and Malayalam—Karpuravalli, Panikurkka or Cheerapukurkka, in Gujarati Ajomapatru, and in Deccan Panjiri or Ajwan. Its technical name is Anisochilus carnosus and is included in the natural order Labiatae to which the common Thulasi belongs.

Karpuravalli is a short, thick stemmed, spreading plant with round, succulent, velvetty leaves whose margins are crenate or smoothly dentate. The plant occurs all over this country from Western Himalayas to Burma and South India and Ceylon. The flowers are small like those of Thulasi, light purple and arranged in elongate racemes. Leaves and flowers emit a pleasing, fragrant scent when crushed.

The herb is aromatic, carminative and stimulant. Internally administered, it aids loosening of phlegm and stimulates perspira-

tion. The succulent, aromatic leaves are applied on the head of babies suffering from cold and fever for bringing down the temperature. The fresh juice of the leaves mixed with sugar candy made of palmgur or honey is given by the native doctors in treating suppurative tonsilitis. The treatment has yielded very good results. The juice mixed with breast milk or gingelly oil is used as a cooling liniment for the head to relieve infantile insomnia and reduce fever. The plain juice mixed with Cumin or Dil water is administered in teaspoonfuls to cure flatulent colic. Boiled water poured over the leaves and strained is a good substitute for gripe-water for babies. Since the plant is a mild stimulant and expectorant it is particularly used for treating cough and respiratory troubles. In Mysore, the leaf-juice is a popular domestic remedy for coughs in children. Bronchitis and chest pain are also greatly alleviated by merely applying warm leaves over the chest region.

(T. V. Subrahmanyam in *HWM*, 6–2–66)

THE EDINBURGH INTERNATIONAL FESTIVAL, 1965

November 1965—The Edinburgh International Festival took place between August 22 and September 11, 1965. The Indian participation was scheduled towards the end of the Festival between the period September 7-10. Unlike our participation in 1963, the Indian contribution to the Festival this year was exclusively in the field of music which included two concerts of Hindustani Music and one concert of Karnatak Music. The following artistes participated:

> Ustad Bismillah Khan (shahnai) and party of seven accompanying musicians in a programme of North Indian Music. Palghat Mani Iyer (mridangam), K. V. Narayanaswamy (vocal), Lalgudi Jayaraman (violin), M. Rajamani (kanjira), Kamala Krishnan (tambura) in a programme of Karnatak Music; Ustad Vilayat Khan (sitar), Imrat Khan (sur-bahar) and Shamta Prasad (tabla) in a programme of North Indian Music.

The opening programme on September 7, featured Ustad Bismillah Khan and Party in a shahnai recital. Keeping in view the western audiences the duration of the programme was limited to an hour-and-a-half with a short interval. It consisted of two major classical (morning) ragas and light folk melodies.

This was the first visit of Ustad Bismillah Khan to a western country. The Festival Society was naturally proud of having been responsible for it. Bismillah Khan's appearance was not only eagerly awaited but was also backed by good publicity as an important feature of the Festival. By all accounts, it could safely be said that expectations were more than fulfilled.

The second concert featuring Palghat Mani Iyer—also a first visit—and a group of eminent musicians was held on September 8. Shri Mani Iyer's group had two other distinguished musicians, Lalgudi Jayaraman (violin) and K. V. Narayanaswamy (vocal). The concert programme was arranged to centre round the solo improvisation on the mridangam by Shri Mani Iyer who was the main artiste in the ensemble. The idea behind this arrangement was to focus attention on the highly sophisticated and developed rhythmic structure of Karnatak music by one of the greatest living Indian drummers. Rajamani accompanied and gave able support to his father, Mani Iyer, on the mridangam. The concert was an immediate success. Perhaps it was also the first time that western audiences had an introduction to Karnatak music of such high quality, particularly in its rhythmic aspects. The other members of the ensemble, vocalist—K. V. Narayanaswami and the violinist—Lalgudi Jayaraman, were able to establish themselves in their own right as musicians and were marked for their individual style and a complete command of their art.

The third and last Indian concert was of Ustad Vilayat Khan (sitar), his younger brother, Imrat Khan (sur–bahar) and Pt. Shamta Prashad (tabla). The recital, which lasted for an hour–and–a–half, included two major numbers (morning ragas) and a light folk music piece. The main soloist Vilayat Khan shared his recital to great effect with the other two players. Ustad Vilayat Khan is not a new name to music lovers in the West, though it was perhaps his first appearance in Scotland. The combination of sitar and surbahar in a concert, was an extremely effective idea. Imrat Khan, who is equally accomplished at the sitar and sur-bahar, rose to great heights within the limited space of time and a few of the best moments of the concert were given to an exquisite interplay of the instruments. Pt. Shamta Prasad who had a brief space for solo improvization gave a memorable performance.

At a specially arranged Press Conference, Indian artistes explained their art and answered questions on various aspects of

Indian Music. The Press Conference was attended by a large cross-section of the local and outside press, barring the Indian Press whose only representative was a P.T.I. correspondent. Lord Harewood introduced the artistes at the Conference.

Ustad Vilayat Khan made a brief appearance on Scottish Television in a programme televised from the Festival Club which serves as a social rendezvous for visitors and participants.

All three concerts were recorded by the B.B.C. for broadcast later.

Lord Harewood, Artistic Director of the Festival since 1961, will relinquish his appointment this year. In Lord Harewood, Indian music has a discerning connoisseur and a good friend. His enthusiasm for and knowledge of Indian arts has been responsible to an appreciable extent for the success of Indian participation in 1963 and again this year and also the kind of impact it has left on western audiences. Lord Harewood deserves our grateful appreciation for his services to Indian music and dance in the United Kingdom.

Mr. Peter Diamand succeeds Lord Harewood as the Director of the Festival this year. Mr. Diamand was the Director of the Holland Festival for 16 years.

Sangeet Natak Akademi Monthly News Bulletin, No. 8.

IMPRESSIONS ABOUT YOGA CENTRES IN SOUTH INDIA

It is obvious, one can only give a bare sketch here of impressions gathered through a long extensive tour of South India—covering a distance of more than 5,000 miles and lasting more than 5 months. The first two months were wholly and intensively devoted to the work of carrying out "Survey of Yoga Centres". A scheme was prepared by The Yoga Institute of Santa Cruz and approved by Government of India with the object of collecting a wide information and study data, of activities of all known organized centres, where practical Yoga knowledge is imparted to their students or inmates. It should be understood that this article is not meant to serve in any way as a factual report of the said survey of the Yoga Centres. I have merely conveyed here my general impressions of differing approaches to Yoga obtained through such a tour.

The first observation one may make, is perhaps the realisation of the gigantic structure of the base and edifice of Yoga, as practised in India today. Ancient and hoary as the science of Yoga is, from its first concepts over thousands of years, it is intriguing to realise that, even in these ultramodern days, the science is fully alive, if not in quality, in quantity at least, as judged by the number of centres scattered throughout the great length and breadth of the country where some aspect of Yoga is taught at established centres, be it well or poorly. No corner, however remote, and no locale whatever its setting, is free from some Yoga or spiritual teacher, who represents one more attempt to carry on or impart some aspect or the other of the ancient tradition of Yoga through the present and into the future, like a light that must ever burn, brightly or dimly. The geographical setting of such Yoga sites is almost always colourful, except perhaps in the big cities, on banks of rivers or canals, amidst luxuriant green foliage, on mountain tops, or caves, or in some remote village. The cultural screen and historical background in the South is set against the religious backdrop of abounding magnificent and mighty temples and a vast ancient literature not only in Sanskrit, but also, and more so perhaps, in Tamil and to a lesser extent in Telugu. There must be thousands of precious, ancient manuscripts in Sanskrit and Tamil which have been untouched by any translator, on palm-leaf or paper, or in private collections or museums and art galleries, on various Yoga aspects or on philosophical, religious, medical or mystic subjects, directly or indirectly connected with Yoga.

Comparatively speaking, it could perhaps be said, that the Yoga centres in the South are more widely scattered and are perhaps fewer in number, than in the North of India. The profusion of the number of Yoga centres in India notwithstanding, it is not rare to come across an educated Indian who has never heard the word Yoga. One such gentleman of whom I enquired regarding the address of a Yoga institution, asked me whether Yoga was the name of a man or a place.

To come to the main topic of our theme here, if we start from the premise that Yoga, according to The Eight-Fold Path, is an integrated study of the whole make up of man and practice and perfection of the highest way of living and realization of the highest goal of life, it would be interesting to make a hurried journey through a representative selection of a few places to

review the various systems of teaching and activities of such centres and how far they do or do not conform to the original lofty concepts of Yoga in its integral approach as defined above. And here we will find all the shades and hues of Yoga, in all its multi-colours, not as an integrated whole, but in its dissected and fragmented aspects.

In certain places we find the physical culture aspect of Yoga practised as a part of the multiple activities of a "Nature Cure Sanitorium" or "Health Home" or "Yoga, Physical Culture, and Nature Cure Home" together with steambaths or Weight lifting or massage or Dietetics or Surya Namaskaras. This is especially the more common feature in Andhra State which specialises in Nature Cure Homes.

One extreme example of such combination with Yoga is an institution which conducts a complex combination of physical culture, with and without weights, wrestling, archery, fencing, together with Yoga asanas and kriyas. The founder and guru has served with devotion for more than 25 years in raising the physical and health standards of his students and also popularizing the physical aspect of Yoga. It was interesting to witness an Exhibition which he gave with two of his young student-disciples during a Public Function organised in his honour to felicitate him and of which I was an invited guest. It was a breathless non-stop affair, the disciples demonstrating their physical prowess and skill and endurance in performing a great variety of Yogasanas both real and so-called at the rate of one-a-minute.

One institution runs its regular activities in a small fenced open enclosure exactly adjoining a canal fringed with palm trees where Yogasanas and kriyas and no less than 7 brands of Surya Namaskars are practiced, followed by a dip in the cool canal water a few steps away. Patients are treated with a combination of Yoga, Nature Cure and Ayurvedic medicines.

Another individual gives a choice between (only) Yogasanas or weight lifting for his regular students, and Nature Cure methods of living with Dietetics and Yoga for those seeking treatment.

Another fairly known Yogi with his tongue cut both at its root base and even lengthwise (for Kechari) specialises in his ability of controlling his heart rate and its cardiac output, his oxygen input and carbon dioxide output during respiration as well

as varying his metabolic rate. I spent a hospitable night with him under open skies and half a day during which he demonstrated to me his ability to stop his pulse and heart sounds. He claimed to have buried himself underground for a maximum period of 28 days. This has not been investigated but on many other occasions he has subjected himself to scientific research and corroboration.

(M. E. Menashy in *Journal of the Yoga Institute,* Vol. XI, No. 4, Nov. 1965, pp. 55-57).

BONDAS SHUN CIVILIZATION

Orissa is the home of many interesting hill tribes who are simple in manners and habits, primitive in dress and shy by nature.

To be in touch with them, who have neither been tainted nor advanced by the onrush of civilization is a highly interesting experience.

They afford ample scope for research to anthropologists and ethnographists. Each hill tribe has a distinct language and culture of its own so that the socio-economic pattern of living varies from tribe to tribe and from region to region.

The Bondas form one of the principal hill tribes and live on the high hills of Koraput, Orissa known as Bonda Hills. The total population of the Bondas is 4,677, out of which 2,435 are males and 2242 are females. Because of its geographical and their stubborn and independent spirit, this hill tribe retains the distinctive features of its culture.

The most remarkable custom which prevails in this tribe is that the women shave their heads completely and wear nothing above their waists except brass ornaments and strings of beads. They tie a strip of cloth called Koranga cloth 3 to 10 inches in width and 2 to 3 feet in length around their waists.

Bonda women are extremely fond of ornaments and they cover their nudity to a considerable extent by the use of numerous ornaments of various sizes and shapes.

Their nudity is attributed to a curse which runs thus:—"Long ago, in the days when Rama and Sita are supposed to have inhabited these forests during their exile, their ancestresses came upon

Sita when she was bathing in the Mathura falls with little or no clothes. They laughed at Sita's nudity and Sita, treating the laughter as an insult, called down on them a curse that if ever any of them wore more clothes than she (Sita) was wearing they would die. That belief is still strong today".

The men are virile and aggressive. Murder is very common among them even for trivial causes. Occasionally they raid the villages of outsiders and take away poultry and other food articles.

An incident, which took place a few years ago, gives an idea of their craving to shun modern civilization. An elder member of the Bonda tribe slipped out of an officially organised excursion party to Bhubaneswar and was found 24 hours later after he had walked 16 miles and slept the night on a tree to escape from modern civilization. When the officials found to their dismay that one Bonda elder was missing, they sent a search party, which found him on a tree. The party was told that the sight of modern civilization had upset the elder so much that he walked as much as he could in a bid to escape it.

Another elder member of the community was shocked at the sight of mechanically-driven vehicles and electric lights.

Choosing bride

Marriage among the Bondas is remarkable on account of the amount of freedom enjoyed by both parties. This is rare in aboriginal India, where parents generally arrange their children's marriages as carefully as possible. Marriage within the village is strictly forbidden.

Both girls and boys have their dormitories in which they sleep. The Bonda dormitory is a bit, eight to nine feet square, dug deep and roofed with logs and mud. There is a small opening allowing a boy or girl to enter. In this pit all the unmarried girls of the village sleep at night. The young men from other villages are allowed to visit the girls' dormitories at night and join in fun, music and dance with the girls. In this way they get suitable opportunities to establish contact with marriageable girls and finally select their fiance by forcing their bracelets into their hands.

After selecting a girl, the youth gets the consent of his parents. The regular form of marriage known as Sebung is rather

a very expensive affair and only very few can afford to celebrate it. There are also other recognised forms of marriage, such as marriage by purchase, by service for a period of three years in the home of the girls' parents, by mutual consent and by elopement. In the latter case the youth has to pay a fine called Dostonka. The Bondas reside in airy and picturesque villages along the hill slopes, surrounded by mango and jack-fruit groves. Their houses are scattered here and there with no uniformity. The megalithic platform known as Sindibor is situated in the heart of the village and is the centre of social and religious life of the people.

K. B. Aiyer in *Amrita Bazar Patrika,* Calcutta.

UTILISING THE FOLK ARTS

The decision of the Ministry of Information and Broadcasting to utilise folk art in the form of songs, ballads, plays and puppet shows to bring about national integration and to propagate current policies deserves every support. The policy, if carried through, will not only mean a cultural renaissance in the far-flung rural areas, but it will also facilitate mass contact through media they are able to understand. This is because folklore and folk art have their roots deep in the lives and traditions of the people. They find an echoing response in the hearts of the people.

We have so far barely tapped the vast potentialities of drama, in whatever form, to awaken the masses to our cultural heritage as well as to new ideas. Dramas can not only instruct and amuse but they can, by reflecting national urges and sentiments, also focus attention on a vital problem. They may like Ibsen's "Doll's House" even start a movement which in this case played its part in the emancipation of women.

A distinction must be drawn between dramas for the village-folk and for the more sophisticated audience in cities and towns. As regards villages, touring theatre units conversant with songs, ballads and dramas of a particular region can give an impetus to this movement. Far better is it to have troupes of villages, under the aegis of local artistes, who will not only participate in such shows but also help to organise them.

All-India Radio by frequently playing folk songs and ballads can do much to help towards their revival. Should there be an exchange of songs and dances of different parts of India, parti-

cularly those meant for the rural areas, it can awaken the audience to the realisation that though ours is a land of infinite variety yet underlying it is a basic unity.

How can this object be best achieved? It cannot be done by the Union Government, for at best it can give direction and lay down the broad lines of the general policy. The State Governments must make it an integral part of their cultural activities to have a number of touring troupes which will visit all parts of the State and put on plays based on current policies like "Grow More Food" or "Give Gold for Defence" as their themes by means of songs and plays which have a link with folk traditions. Only the States will be in a position to know their local traditions and to know the types of plays which will appeal to the villagers.

This presupposes an insight into the minds of the rural people and thus the plays and songs can only be written by local dramatists who are fully conversant with the traditions of a particular region or area.

It is also necessary that a search should be made throughout the State for local artistes and this should not be difficult for village folk have a natural bent for drama as they are far less self-conscious than their more sophisticated brethren in cities. The whole programme deserves to be well thought out if our national policies are to be given an impetus through the most ancient of arts—folk songs and folk art.

(*Sunday Standard*, 21-11-65)

FESTIVAL OF THE GANGA IN THAILAND

On the night of the full moon, in the twelfth lunar month, the Thais celebrate their most beautiful festival, Loy Krathong or "floating lights", writes a correspondent in *The Times*, London.

The origin of the ancient ceremony is obscure, though its practice has altered little in a thousand years. Little cups or boats called *krathongs*, are made of banana leaves and flowers, often extremely elaborate and beautiful; in these are fixed candles and incense-sticks. After nightfall the krathongs are floated on canals and rivers, abandoned to the whim of breeze and current.

This ceremony was undoubtedly a religious rite in origin, but its early significance has long been buried in the centuries of secular festivity. However, it retains for most people many super-

stitious connotations. It is certainly no coincidence that it occurs at the end of the rainy season, when the rivers and canals are full of the precious water which is so vital for the year's rice crop and in general it is regarded as an act of prayer and thanksgiving for the purity and abundance of water.

Act of Expiation

More specifically, many Thai people consider it an act of expiation, offered to the goddess Me Khongkha (identifiable with the Indian Ganges or Ganga), Mother of the waters, for the year-round pollution of water by man. It is still a popular belief that evil spirits and sins are floated away with the krathong, and the custom is to make a private prayer as it is launched on the water; this prayer is said to be granted if the light drifts unimpeded out of sight.

In Bangkok, the Chao Phraya River is the focus of the festival. All over the city, during the day, people make their krathongs (young girls particularly expert) in a thousand shapes and designs, from coloured paper of fresh flowers and banana leaves. The festival really begins at sunset; we crowded into three taxis—about 15 of us, the entire household—and drove down to the river, under an awesome sky. In the west the day was dying in a silken aura of gold and blue, while behind us a great moon leaned from the darkening sky. The quay was already packed with people waiting for boats, and vendors of krathongs, incense, candles and iced coffee, fireworks and fruit; every one was as excited as a child.

It was some 40 minutes before we were successfully embarked on our hired craft, for the confusion of people on the jetty was rivalled by the armada of boats that jostled for a place to take on passengers. By the time we were under way, night had fallen, and already the lights of the first krathong could be seen, winking on the water against the farther shore.

Firework Battles

We headed upstream, and soon passed under the last of the city's bridges, while the neon signs gave way to the mellower lights of country villages. But we were not alone; behind us followed a flotilla of motor boats and launches, sampans and canoes, with echoes of music and laughter. For by now, on every vessel where its size allowed, eating and dancing and singing of tradi-

tional songs had begun. Ours was no exception; special food of all kinds abounded—ricesnaps, dried squid, fried pork-fat as crisp biscuits, and the usual variety of fruit, as well as sugar-cane, which one can chew indefinitely.

Everyone enjoyed himself in his own way. The more energetic danced in the well of the boat; others perched high on the prow, singing boisterously over the waves, while a few sat talking quietly on the stern, trailing their feet in the warm water, and watching the moonlit banks slip by and the glimmering krathongs that now showed everywhere on the waves, each representing a person and a prayer.

We travelled up river for well over an hour, sometimes alone, sometimes in brief company with another boat, with which we exchanged shouts and songs, and firework battles, and gifts of fruit, thrown across the water. The young men threw oranges to the girls, who, if they caught and accepted them, were applauded with cheers and laughter.

Secret Wish

Then the time came at last for our own launching ceremony. The boat hove to and the solemn business began of lighting our krathongs and consigning them, with a secret wish, to the perilous waves. Miraculously they floated and bobbed away, a little ring of stars shimmering in the tropical night, to the sound of a dozen voices joined in chanting the traditional "Loy, loy, krathong!" ("Float, float, krathong!").

Over the water came the sweet smell of incense, mingled with the scent of flowers. When at last they were lost to view, we turned and headed downstream for home, though it was after midnight when we were in the city once more, joining the happy, dispersing crowds on their way to bed.

It was on the quieter, homeward journey that I glimpsed the essence of this lovely custom, in marked contrast with the general merry-making. Passing a riverside village, I saw an old couple outside their tiny house, which was almost lost in the surrounding jungle. Sitting together in silence, they were watching a solitary krathong, drifting away from the shore into the darkness, an eternal light.

(*Statesman*, Calcutta, 14-12-1965)

SECTION VIII: NOTES AND NEWS

August 1965. The Fifth International Congress of Art is to be held in Tokyo (Japan) in October 1966. The Tokyo congress will constitute a meeting place where painters, sculptors and graphic artists will be able to discuss problems of interest to them all. The main theme of the congress discussions is to be 'The importance to the contemporary artist of improving the general understanding of art in the various cultural regions of the world, both Oriental and Occidental'. It will facilitate a very broad comparison of various attitudes regarding one of the basic problems of our time. It will be a question of determining whether, in spite of significant differences of structure, economic and social traditions and culture, certain general principles may none the less be laid down so as to enable a larger public to appreciate the art of our time and acquire a better understanding of its fundamental significance. (*Orient Occident*, Vol. VIII, No. 4, August 1965, pages 11 to 12).

30-10-1965. There appeared to be a silken curtain between the artistes and the Western audience and their participation in the concert was not as intimate as in our Sabhas; this was the impression the Carnatic musicians, Sri Palghat Mani Aiyar, Sri Lalgudi Jayaraman and Sri K. V. Narayanaswamy gained during their stay in England in connection with the Edinburgh Music festival.

Exchange of musicians, Mr. Mani Iyer thought was quite welcome as a means of introducing one system of music to another country, but he did not think any substantial benefit would accrue, since each musical system, in his view, was an entirely distinctive entity, more so Carnatic music with its elaborate scientific basis. To gain fairly good competence in musical imagination and improvisation, it would require a traditional background and rigorous discipline for not less than a decade. As such, its impact on the uninitiated western listeners might only be of superficial value. In this connection he ruled out the possibility of any synthesis of Carnatic music with any other system.

15-11-1965. A three-day Exhibition of paintings by British children which are to be shown in Delhi in December was held at India House, London, recently. It was opened by the Indian High Commissioner, Dr. Jivraj Mehta.

In Delhi, the pictures will be shown at Bal Bhavan by the Indian Council for Child Welfare. It is also hoped that they will be seen in a number of other Indian centres (*This is Britain*, Vol. 6, No. 22, November 65, page 8).

15-11-1965. Some of India's finest handicrafts which were on display during the Commonwealth Arts Festival were on show to British buyers recently at India House, London.

Included in the display—the first overseas effort to have the backing of the Handicrafts Exports Corporation—were brassware, jewellery, needlework and woodcraft. One of the outstanding pieces was a 40-foot-long tapestry from Rajasthan.

At the official opening of the exhibition, Mrs. Hansa Mehta, wife of the Indian High Commissioner, Dr. Jivraj Mehta, said the display was not merely an economic effort. It showed that India was doing something towards making the world more beautiful. (*This is Britain*, Vol. 6, No. 2, November, 65, page 6).

15-11-1965. The British Government is to make a contribution of £ 50,000 (Rs. 6·67 lakhs) to the Nehru Memorial Fund in Britain.

Announcing this in the House of Commons on November 12, the British Prime Minister, Mr. Harold Wilson, said: "This contribution is a token of our esteem for Jawaharlal Nehru, the man and the friend of Britain, the architect of secular democracy in India and a world statesman whose vision so greatly assisted the creation and sustenance of the modern Commonwealth.

"With our contribution go the good wishes of all of us to India in her task of developing her great resources in peace, and in her democratic institutions so cherished by the illustrious man we honor."

The Nehru Memorial Fund & Trust appeal was launched in Britain last year by Earl Mountbatten of Burma in his capacity as the last Viceroy of India and as one of Mr. Nehru's greatest personal friends. The Committee formed for the purpose decided that the best way to commemorate Mr. Nehru's memory in Britain would be by the institution of an annual Memorial Lecture to be delivered at Cambridge University under the auspices of his old college Trinity and by the award of about six Nehru Scholarships to competent Indian students who wish to specialize in science, technology or the humanities at a British University.

In a statement issued on November 14 this year—the 76th anniversary of Mr. Nehru's birth—Lord Mountbatten announced the result of the appeal and the formation of the Trust. The total sum so far raised is close on £ 85,000 (Rs. 11·33 lakhs) to which the Queen and the Duke of Edinburgh had personally subscribed. (*This is Britain*, Vol. 6, No. 22, November 65, page 3).

17-11-1965. The British Council and the Lalit Kala Akademi, New Delhi, organised an eventful exhibition of representative work by nine living British sculptors—Robert Adams, Kenneth Armitage, Lynn Chadwick, Hubert Dalwood, Barbara Hepworth, John Hoskin, Bernard Meadoms, Henry Moore, Eduardo Paolozzi—comprising 39 pieces of sculpture and 13 prints and drawings. Later they were on view in Calcutta, Madras and Bombay. For reproductions of some of the exhibits see *IWI*, 21-11-1965, pp. 28-30. Sri Jaya Appasamy writing on Contemporary British Sculpture in *HWM*, 2-1-1966 observes with reference to this exhibition: "Modern British Sculpture in

particular has made a strong contribution towards the re-establishment of sculpture in our day. Its new tradition is a break from the past. Its collective impact in life and art is likely to be greater than that of isolated sculptors for it has stimulated a tide of creativity and sculpture consciousness within a specific environment".

17-11-1965. The cultures of India and other Asian, African and European countries are being presented to American Television audiences this year and next by the Standard Oil Company of New Jersey in collaboration with the Eastern Educational network.

Seven programmes, each repeated four times at scheduled intervals, will show the ancient and modern Drama, literature, poetry, music and dance of India, Nigeria, Japan, etc. The programme on India, entitled, "Haunting Passage", illustrates the high cultural quality of the seven programme series. It opens with a puppet play which tells a Hindu epic so skilfully that language is hardly a barrier to the listener. The little Ballet Troupe of Bombay then tells the same story through the medium of the dance, a traditional story-telling form in India.

Other segments on the Indian programme include a modern motion picture. "Two", which relates the conflict between two young boys of different economic and social back-grounds; a showing of ancient paintings on the walls of the Ajanta caves, and a concert by Ravi Sankar on Sitar. (U.S.I.S. News Bulletin).

22-11-1965. From 22 to 26 November 1965, an expert meeting on the analysis of the role of the human factor in the development of newly independent countries was held at Unesco House. It was organized in accordance with a resolution adopted by the General Conference at its thirteenth session, which authorized the Director-General "to undertake scientific activities in connexion with economic, social, cultural and psychological problems that concern the newly independent countries and derive from their colonial past".

The experts analysed the role of the human factor in development from the viewpoint of cultural heritage and psychological antecedents, occupational structure, social relationships and the nature and training of elites.

They agreed that development implies a progressive solution of the principal problems and conflicts deriving from the confrontation between new aspirations and traditional ways of life and thought. The "human factor" was defined as being the totality of human perceptions, attitudes, motivations, interactions and structures which may either contribute to the process of development, slow down its pace, be patterned on it or mobilized by it.

Participants suggested several themes for research: socio-economic behaviour in different social contexts; communication between different groups (social strata, cultures, regions, etc.) in developing communities; institutions. structures and values and their influence on economic and social development; human resources (their utilization in sectors undergoing modernization, voca-

tional training). They recommended that the Secretariat prepare a selective bibliography on these questions for 1967. *Unesco Chronicle, page* 30 to 31, January 1966, Vol. XII, No. 1.

22-11-1965. The Conference of Ministers of Education and Ministers responsible for economic planning of Member States in Asia took place in Bangkok from 22 to 29 November 1965. It was organized by Unesco in co-operation with the United Nations Economic Commission for Asia and the Far East, and facilities were generously made available by the Government of Thailand, as host.

There were twelve ministers among the seventy-five delegates to the conference, who represented fifteen Asian countries (Afghanistan, Ceylon, Republic of China, India, Iran, Japan, Republic of Korea, Laos, Malaysia, Nepal, Pakistan, Philippines, Singapore, Thailand, Republic of Viet-Nam). By special invitation of Unesco, the USSR was represented as a participating Asian Member State by the Minister of Education for the Kazakh SSR. Among the forty-three observers were representatives of five other Member States (Australia, Israel, New Zealand, United Arab Republic, United States of America), six organs of the United Nations and eighteen international non-governmental organizations and institutions of international co-operation.

Five general conclusions are revealed in the final report of the conference:

Educational development in all Asian Member States must be planned so as to ensure a balance between technical education and literacy teaching, taking into account each country's achievements;

Programmes for educational development must be integrated into national programmes of general economic and social development;

Improvement in education at all levels—and especially at secondary and higher levels—should go hand in hand with increased enrolment;

Facilities for the training of teachers must be improved and expanded, better living and working conditions must be provided for them, and widespread use should be made of modern teaching methods and techniques;

The aim of education is to provide each child with well-balanced and comprehensive instruction which will enable him to develop all facets of his personality. (*Unesco Chronicle*, January 1966, Vol. XII, No. 1, pages 10-11).

28-11-1965. A cultural organisation, Bharat Ratna Pandit Jawaharlal Nehru Fine Arts and Cultural Academy, was inaugurated at Mangalore to-day by Mr. V. V. Giri, Governor of Mysore.

Mr. Giri said art suffered a great deal during the freedom struggle but after Independence Mr. Nehru gave a great push to it with the result that to-day India was known internationally for art, dance, etc.

He suggested that Indian Embassies abroad should play a greater part in requesting Government to send cultural parties which represented our art and culture.

15-12-1965. The leaderette of *Indian Express,* Vijayawada writes on Traditional Arts as follows:

"The revival of ancient crafts centered on culture should have been one of the first results of the achievement of our independence. But twenty years later these crafts, which express the soul of India, are still languishing. While it is true that no art can be made to order, it is possible to promote it to the extent possible in the justified hope that the stimulation will be fruitful. Official patronage of old crafts has fallen between two stools. It does not realise that Indian art is by and large religious art, that it is nothing if not religious. Further, the tyrannical demands of foreign popularity have become a kind of Procrustes' bed to these arts. Instead of seeking to express the Indian personality, they are being compelled to adapt themselves to foreign needs so that the articles can be exported. Little wonder, then, the ancient crafts continue to languish.

They would probably disappear altogether but for the efforts of personalities like H. H. Sri Sankaracharya of the Kanchi Kamakoti Peetham, whose address at the fourth annual conference of traditional artists at Madras explained the aims of the revival movement. The concern of His Holiness is that the temple arts in particular should prosper. This is almost a definition of traditional culture in southern India, for in ancient days life revolved around the temples, which were shrines, schools, hospitals, art galleries all in one. At the past three annual conferences attention was paid to particular arts. This time the emphasis is on casting almanacs.

The importance sought to be attached to this activity may surprise some, but not those who know that this kind of almanacs is important for the observance of rituals. In fact, the daily life of the old-fashioned Hindu is impossible without an accurate almanac. Unfortunately, while the number of almanac-makers is, as His Holiness said, dwindling, the almanacs that are published contain contradictory details. It has become far too common for one particular event to be celebrated by different people on different days. There is need for strict regulation".

24-12-1965. The Sangeet Natak Akademi, honoured distinguished personalities in the fields of music, dance and drama by conferring of Fellowships and presentation of Awards at a ceremony held at Vigyan Bhavan, New Delhi. A tape recorded message from the President of India for the occasion said:

"We have had a long and continuous tradition of music, dance and drama. They, along with literature and other arts, constitute the very core of civilization where scientific and industrial achievements form the periphery. We should not allow the spectacular developments of science and technology to oust the arts from their central place.

"Science and technology, however essential they may be, cannot displace art from the centre of life. Art is not a marginal matter. It does not lose relevance to our life. It never becomes a splendid superfluity or a peripheral pastime. Society is never static. It changes and is in a con-

tinual process of becoming. The conditions under which art is created also change. Art is incarnate thought. Freedom to think what one chooses is essential. The great musicians give utterance to dumb feelings and voiceless ideas.

"Music portrays the joys and sorrows of life, its ups and downs, the agony of aspiration, the ecstasy of fulfilment, of lost love, pity for undeserved tribulations and a desire to mend what is maimed in a spirit of peace, detachment and hope.

"Artistic experience breaks down even intellectual defences. Kalidasa makes the Yaksa tell the cloud that in his wanderings he will come across a beautiful damsel dressed in soiled clothes—*malinvasas*—playing on the *Vina.* When she thinks of him her music becomes ecstatic; when she does not do so, it becomes stale and dull.

"Music is sometimes said to be a blend of mathematics and art—so much ordered regulation is involved.

"Just as a dancing girl has her attention fixed on the waterpot she is carrying on her head even when she is dancing to various tunes, so also a truly pious soul does not give up his attention to the blissful feet of the Supreme Lord even when he attends to his many concerns.

"It is Beethoven who said, 'The purpose of music is to bring about a oneness of emotion, and thus suggest to our minds the coming time of a universal brotherhood.' This Akademi may serve the larger purposes of human understanding and fellowship. It is my hope that standards will not be allowed to suffer and more people who have natural talents will be encouraged to learn music and dance to the benefit of themselves and of humanity."

25-12-1965. "The best from India we have so far seen; what we had known of Indian dancing could never match with this." These were among the compliments paid by the Germans to a number of dance recitals given by the Manipuri Troupe of the Triveni Kala Sangham, New Delhi, to packed houses during a fort-night's tour of the Federal Republic of Germany. The trip, the first by a professional group of Manipuri dancers, was sponsored by the Indo-German Society, Stuttgart. It was organised by Mrs. Shridharani, Directress of the Sangam, in response to an invitation from Stuttgart.

28-12-1965. At the session of the 39th Indian Philosophical Congress Mr. Humayun Kabir and Prof. Wadia pleaded for a revival of the study of philosophy in our colleges. The *Hindu* leaderette of this date observes under the caption 'Eclipse of Philosophy in Colleges.'

"It may seem natural that in a period when our ablest young men and women are being trained for the tasks of the industrial revolution, the study of philosophy "bakes no bread:" it has the reputation of a study which requires that men should ignore the busy world of the market place. This is surely a mistaken notion since philosophy has always been based on the

sciences. It is on the foundations of current knowledge that the metaphysical superstructure is raised. The classical systems of Indian and Western philosophy have to be re-interpreted in terms of modern knowledge. It is largely because the universities have taught philosophy outside the contemporary context that the subject has become unpopular with young people.

To take a single example: the progress of nuclear physics had led to the fabrication of atomic weapons which menace the existence of mankind. In the attempt to control the bomb, men have to face a whole complex of problems, technical, moral and political which need philosophical insight. Yet it is not physics alone that provides the launching-pad for philosophic speculation. The take-off could come just as easily from psychology, molecular biology, history or the economics of development. Whether the philosophic implications of a science should be examined in the course, of a degree course in that science, or dealt with separately in a post-graduate course, is a problem that may be left to the universities. What is urgently required, as Mr. Kabir pointed out, is that the subject itself should not be treated as an unnecessary luxury in an age of practical studies. It is normal for youth to ask questions about the meaning of existence but they will not be satisfied with dusty answers. There will have to be a rewriting of the syllabus which will relate philosophic discussion to the latest discoveries at the frontiers of knowledge. If this is done, the students will come of themselves."

31-12-1966. The Sanskrit section of the 40th All India Educational Conference urged the Central Government to protect Sanskrit and the traditional system of Sanskrit learning.

It was suggested that one Sanskrit University be established in each State to facilitate study in different branches of Sanskrit literature.

The section adopted a resolution saying that Sanskrit be given an independent and compulsory place in the curriculum of language teaching to protect Indian cultural traditions and achieve emotional integration of the country. Another resolution requested the Central Government to bring out a complete list of unpublished Sanskrit works lying in "patashalas" or with individuals in the form of manuscripts.

Mr. S. N. Tripathi, Vice-Chancellor of the Varanasi Sanskrit Vishwa Vidyalaya, who presided over the Sanskrit section, in his presidential remarks emphasised the need for the revival of the study of ancient Indian system of Ayurveda, Nyaya, Shilpa and Arthasastra, etc., preserved in the Sanskrit languages.

December 1965. The University of Malaya, Kuala Lumpur, will be the site for the International Association of Tamil Research and the National Education (Indian Schools) Development Council of Malaya sponsored conference-seminar dealing with Tamil and Dravidian studies. The conference-seminar is scheduled to meet from April 17 to April 23, 1966. Further information about this conference-seminar may be obtained by writing to International Association of Tamil Research, c/o Department of Indian Studies,

University of Malaya, Kuala Lumpur, Malaysia. (*Newsletter*, pages 47 to 48, Vol. XI, No. 1, October, 1965).

December 1965. This is the month of music and dance performances in Madras. The leaderette of *The Hindu* of 9th January 1966, contains a critique on the music and dance events of the season:

"As in previous years, Madras City provided a rich festival of music and dance in December. The series of performances organised by the Madras Music Academy, the Tamil Isai Sangham, Kalakshetra and the Indian Fine Arts Society, all attracted patrons of aesthetics from many parts of the country and abroad. It must, however, have come as a disappointment to quite a few of them that, barring a few exceptions, none of the newer generation of vocal musicians seemed to hold out promise of attaining the heights reached by the "grand masters". This clouds the outlook for Carnatic music and the various music organisations in the State will have to make special efforts to correct this disturbing situation.

In the field of research, the Music Academy has made a noteworthy contribution during the nearly 40 years of its functioning. It has been able to publish some of the rare classics in Carnatic music and its annual conferences have been a forum for the Vidwans to meet and discuss intricacies of the art. Mr. R. Venkataraman in his address inaugurating this year's conference, indicated some further avenues of activity for the Academy. There is need for a voice library to record the traditional rendering of the kirtanas of the master-composers like Tyagaraja, Dikshithar and Shyama Sastri by the living masters before their day is done. Publication of authentic editions of these compositions with notations, indicating also the variants adopted by different schools of disciples, was another line of activity suggested; the Academy has already done some work in this field. One of the participating scholars disclosed in a paper read at the conference that the Thanjavur Saraswathi Mahal Library contains manuscripts of Sanskrit and Telugu songs by King Shahaji giving their raga and tala, but without the swaras that would enable varna mettus to be clearly grasped. Publication of more classics in text and translation also waits to be done. In the task of furthering the prime audiovisual arts of the South, the Academy could well coordinate its activities with the Tamil Isai Sangham, the Annamalai and Madras Universities and the All India Radio. The first two have bestowed attention on research on the ancient Tamil musical patterns of Pann and Thevaram and the publication of rare Tamil padas and kirtanas, while many papers seem to have been submitted to the Madras University on a variety of topics like musical pillars and the contribution of folk songs to classical Carnatic music. A.I.R. has broadcast a number of highly informative talks on the intricacies of raga and tala, which the Music Academy should consider publishing at least abstracts thereof, in its journal.

1-1-1966. Mr. Chagla, Union Minister for Education inaugurated at Bombay the three-day Sixth Annual Conference of the Indian Association for the advancement of medical education. He observed that India had old and established traditions in indigenous medicine whose importance could not be underestimated. Medical education should not be fragmented, it

must be integrated. A medical person must know psychology, and social problems. He did not consider research as an expenditure. Research was an investment which would bring tremendous returns, he added. Mr. Chagla deplored the tendency for too much specialisation and said that as a result of this the race of medical practitioners in America was dying. This should not happen in India.

The Hindu Leaderette of the 15th January commenting on Mr. Chagla's remarks observes:

"By coming out boldly in favour of due recognition of the established traditions in indigenous medicine and calling for research in that fertile field, the Union Education Minister, Mr. M. C. Chagla, has helped place things in proper perspective. And by choosing a forum of the votaries of modern medicine to voice that opinion, he has also helped to show how both the community and the art of healing stood to gain by paying attention to the time-tested medical lore of which India is a treasure-house.

It has been said that nearly half the prescriptions of modern medicine in recent years have at least one drug in it of plant or herbal origin. This is saying a lot for such drugs, in the face of the remarkable strides made recently in the production of synthetic drugs. And it is more than possible that research in the right spirit may enrich medicine both old and new with more such wonder drugs as that ancient Indian remedy for mental disease, Rauwolfia Serpentina. Many of them are just waiting to be rediscovered, for the benefit of mankind. Research in indigenous medicine can be carried out effectively only by people well versed in both modern and the indigenous systems, though experience in this part of the country has shown that efforts to produce such "integrated" practitioners have proved fruitless, the product of the integrated training mostly ending up as practioners in allopathy. The Health Survey and Planning Committee has made a number of useful suggestions for training the right kind of personnel for modern research in Ayurveda and other systems. Some progress has also been reported by the Union Ministry of Health in the setting up of Composite Drug Research Units. It is good to be told that proposals are also on hand to investigate intensively a large number of indigenous drugs "which are universally claimed to be efficacious" but such proposals tend to remain too often merely on paper.

6-1-1966. One of the monumental works of the Saint Composer, *Sri Thyagaraja, Prahlada Bhakti Vijayam,* extolling the triumph of devotion through *Kritis, padyas, gadyas, dharus* etc., was released at Mylapore, Madras by the veteran Carnatic Musician Sri Ariyakudi Ramanuja Iyengar. The volume is published under the auspices of the Perambur Sangita Sabha by S. Sethuraman and is edited and compiled by Sangita Bhushanam S. Ramanathan and translated into Tamil by T. S. Parthasarathi.

22-1-1966. *Moscow News* of this date carries an article by M. Kolganov, Doctor of Economics, entitled "Is the world Threatened by Over-population" and answers "No". Elaborating this answer it observes: "In order to avoid

over-population, mankind has no other course than to bring the population growth into line with the availability of arable land".

Some people apparently visualise population control in a crude way, "planned child-birth", for example. In reality, population may be regulated by a whole complex of measures. First of all we must think in terms of the rational use of the land at our disposal, increasing soil fertility and yields and the productivity of animal husbandry.

The second important measure is to replace agricultural raw materials with synthetic materials. Population could be increased at least 3-4 times if these two measures were tackled properly.

The raising of cultural standards of the population and drawing women into active social life are of tremendous importance. That the transition to conscious motherhood, when giving birth will no longer be merely a biological phenomenon but will always be a source of happiness for the parents and never cloud the life of the children, is an important aspect.

In socialist society, planned regulation of population growth can be accomplished without any excessive difficulties as was foreseen in a number of Marxist-Leninist classics".

27-1-1966. The President Dr. Radhakrishnan gave away national awards for master-craftsmanship to 26 artisans at a colourful ceremony at Vigyan Bhavan at New Delhi. The award consisted of a cream-coloured embroidered angavastra, a brass tablet and a cash award of Rs. 1000.

Dr. Radhakrishnan said that after independence the Government had tried to remove the blight that was on Indian crafts under British rule. "In our country art and religion have always formed one whole. The purpose of art is to enable us to know the eternal and the temporal." "Art also helps us to know our own spirit".

28-1-1966. Nine painters and a sculptor received this year's Lalit Kala Akademi awards from Mr. M. C. Chagla, Union Minister of Education, at a "Rabindra Bhavan" ceremony at New Delhi.

The award winning "oils" and the copper-land-brass sculpture "The woman", are now on view along with 200-other art objects, selected by a distinguished jury at the National Exhibition of Arts 1966, opened by Mr. Chagla after the ceremony.

The jury's verdict on the 169 paintings, 20 sculptures and 38 graphics selected by it for the exhibition, from among 1,538 works submitted by 682 artists is: "The paintings selected reached a satisfactory standard: (but the sculptures did not.)

The "gold-plaque" for the best entry was not awarded this year.

A certificate and a cheque for Rs. 1000, were given to each of the award winners — J. Sultan Ali, Ambadas, M. K. Bardhan, R. S. Bawa, B. Chhabda, D. K. Das Gupta, P. Karmarkar, K. S. Kulkarni and Surya Prakash (Oils) and P. V. Janakiram (copper and brass).

Mr. Chagla spoke on the occasion advising Indian artists not to neglect altogether the traditional art forms of the nation.

He said the modern art which stressed colour rather than shape, feeling rather than feature, was becoming truly international in the sense the nationality of the individual artist could not be guessed from his works.

This was a new dimension to an art which had maintained till recently symbols and signs which were national in essence though international in a broader sense.

31-1-1966. The Unesco will agree to undertake a survey of all temples throughout the South to find out their state of preservation, Dr. Malcolm Adiseshiah, Deputy Director-General, Unesco, told "The Indian Express" here today.

The survey would provide the much needed information about these temples — indicate the stage of decay, the steps to be taken for prevention of further deterioration, and the kinds of aid necessary for their renovation. It would also help to establish priorities in aid for renovation. The Unesco, he said, was now engaged in a massive attempt to preserve ancient monuments in Algeria, Morocco, Egypt and other countries. In temple restoration in India, modern techniques have not been used, Dr. Adiseshiah said. Dr. Adiseshiah who had suggested Unesco aid for about 16 South Indian temples during his last visit in 1964 said that the request for such renovation had yet to be sent to Unesco by the Government of India.

1-2-1966. A majority of the Indian students who have studied in Western countries would go back if they got a chance. This is the finding of a study made by Unesco on the role of students from Asian countries as cultural ambassadors between the East and West.

The students selected were from India, Iran and the United Arab Republic. The countries where they had pursued courses of study were West Germany, Britain and the United States.

The study disclosed that a large percentage of such students had accepted the way of life, values and ideas of the host country. Forty-three per cent of the students felt that they had changed to a great extent while 49 per cent recognised some change in their personality as a result of their stay abroad.

The degree of alienation from the home country is indicated by the fact "that 98 per cent of the returnees would go abroad if given a chance," the study says.

Describing the result of foreign education as "positive," the study highlights that 90 per cent of the returnees gained personal advantages from their stay abroad and more than 60 per cent were effective in transmitting knowledge to their colleagues and superiors.

The study points out that students seemed to agree that the people of the host country were more practical, hard-working, progressive and self-controlled than their own countrymen. The returnees often described their own people as intelligent and generous but backward and less practical. (*The Hindu*).

2-2-1966. The 8th Didacta — European Educational Materials Fair — will be held in Basle from 24-28 June, 1966. More than 500 educational publishers and manufacturers of school equipment will be exhibiting at the Fair, which will exceed any of its predecessors in both scope and importance (Unesco Features).

2-2-1966. Unesco has just brought out the eighteenth edition of its annual handbook *Vacations Abroad.*

Presenting material in English, French and Spanish, the book serves as a guide to numerous educational and cultural vacation activities in all parts of the world this year. More than 960 organizations with headquarters in 63 countries contribute information to enable young people to combine their vacations abroad with courses of study, summer schools or educational tours. Also listed are student and youth hostels and work camps, as well as international exchange plans.

The vacation courses offered are of three types. The first, dealing with the language and culture of the host country, is usually arranged by universities and is intended for language students and teachers. A second type is organized around a theme of a current social or economic question and offers opportunities for international discussion groups with participants from a number of countries. The third consists essentially of summer schools run by national associations principally for young people of their own country, but often welcoming visitors from abroad.

The handbook also gives information on individual exchanges on a home-to-home basis, on-the-job training programmes and paying-guest accommodation with families abroad.

Scholarships for summer schools, study, travel or training abroad are listed. (Unesco Features).

2-2-1966. A method of deciphering certain ancient papyri which are charred so as to be unreadable has been developed by Dr. Anton Fackelmann, restorer at the National Library of Vienna. By means of an electrically charged plate, he succeeded in removing a thin layer from the papyrus and thus rendering the writing visible.

Some time ago, Dr. Fackelmann discovered the technique of using fresh papyrus sap to soften papyri which were desiccated and so could not be unrolled. He also found the secret, lost in the Middle Ages, of making "Goldschlag parchment" — a very thin parchment treated with lime which is used to protect old papyrus from humidity. (Unesco Features).

2-2-1966. A stylized pagoda drawn in outline like some primitive ideogram, a lively and gaily coloured scene of children climbing trees to gather chestnuts, a highly accomplished and beatifully composed engraving of a city landscape — these are just three of the 29 examples of works of art by Japanese children aged 4 to 14 which are included in a new set of Art Education Slides just published by Unesco. Entitled *The Art of the Child in Japan,* the set is the fourth in a series intended to make internationally available new educational material on the arts and the teaching of the arts.

The set is made up of an explanatory booklet and 30 colour slides. The first 10 slides are documentary photographs of the children at work on various art projects: modelling in paper mache, carving and painting wood, painting a collective mural, sculpting, making pottery, and paper folding and cutting — this latter one of the many ancient Japanese art forms which have been successfully integrated into modern art education in Japan.

The three sets of slides which have already appeared in the series are entitled "Play, Explore, Perceive, Create", "3-Dimensional Art for the Adolescent" and "Visual and Plastic Stimuli in Art Education". All the sets can be ordered from Unesco, Place de Fontenoy, Paris 7e, or from distributors of Unesco publications in other countries. Prices range from $8 to $10 according to country, with substantial discounts available to all educational and cultural institutions. (Unesco Features).

3-2-1966. A 48-year-old man entered a specially erected thatched hut near Vajreshwari Hot Springs area, about 50 miles from Bombay, to undergo a two-month course of Ayurvedic treatment of "kayakalpa" for rejuvenation.

The treatment is being administered by a Bombay organisation, Ayurved Bhavan, under supervision of Pandit Veni Madhav Shastri, Vaidya Narayan Hari Joshi, Vaidya Antarkar and other leading practitioners of Ayurveda.

The man, a bachelor, will remain in the hut for two months. His entry into the hut, made according to Ayurvedic procedure, was watched by Mr. H. G. Vartak, Maharashtra Deputy Minister for Public Health, leading vaidyas from the State and doctors practising modern medicine.

Before entering the hut, the man had undergone a three-month process of purification of the body as prescribed in Ayurveda and called "panchakarma vidhi".

A party of Pressmen, who saw the hut earlier found that the unit consisted of three square huts, one inside the other, separated by a distance of 12 feet. They found the innermost chamber completely dark.

Vaidya N. H. Joshi told Pressmen that the man would stay in the innermost hut for the initial period and would be brought outside by stages. Except vaidyas administering the treatment no one would be allowed to enter the hut and see the man.

We have associated men of modern medicine for the clinical examination and study of the man's condition", Vaidya Joshi said. (*The Hindu*).

5-2-1966. From the 3rd February this year, the 'Voice of Germany' started broadcasts in Sanskrit.

6-2-1966. There is a great variety of styles and elements of ballet in Germany. Among them the three significant trends are: the academic, romantic ballet with its traditional technique, the dramatic story ballet and the abstract ballet, whose forms and movements give pictorial shape to the dynamics and atmosphere of the music it is set to.

The Goethe Institute, Munich, West Germany, has now arranged a tour of six distinguished representatives from the German ballet, Dulce Anaya, Konstanze Vernon, Vreni Wholschlegel, Rainer Kochermann, Winfried Krisch and Wolfgang Leister. These artistes will perform in the city shortly. They will demonstrate the main trends of ballet dancing as they are today.

This program in Madras is sponsored jointly by the Madras Musical Association and the Max Mueller Bhavan.

7-2-1966. The Hindu Leaderette writes:

"The Education Ministry is planning to bring out a series of national history books which would project the great heritage of India. According to Mr. Chagla there is a need to present Indian history in its correct form for future generations, because our history has not been properly presented, the books having been written by Britons who never brought to light the true aspects of India's cultural greatness. There is no doubt plenty of room for dissatisfaction with some of the histories of India written by foreigners, though it cannot be maintained that all of them neglected this country's cultural achievements. Books like "The Glory that was Ind" or "The Legacy of India" indicate in their very titles that the authors were anxious to do justice to our culture.

It cannot be maintained that we have lacked national-minded historians and every year new studies are being published by competent Indians of various periods of history, both ancient and modern. There have also been various attempts to cover the whole ground from Mohenjo-Daro to the present, with due emphasis on the periods of greatest achievement. The Ministry of Education may not be satisfied with the histories already written or those now being published. It wishes to sponsor books which will reflect the outlook of the Government of India. It may do so, but should avoid the crude error of stating that the line it favours is the correct line. This is the error of the totalitarian States and, as is well-known, it has been found in

those countries that what was correct history this year has to be completely expunged or rewritten ten years later. In fact, the Government of India has already burnt its fingers in its attempt seven years ago to sponsor a correct version of the great upsurge of 1857.

Was that revolt the last attempt of the old order to maintain the feudal system or was it the first war of independence against foreign rule? Evidently, the Government preferred the latter interpretation to be stressed and finally two books appeared on the subject. Now from the point of view of the public, a dozen books on the events of 1857 would have been welcome, since it is a key episode of our history and one of fascinating interest. We have many universities in the country and a common complaint against them is that they are not publishing enough. Many of them do not have their own printing press. Surely, they could turn out all kinds of historical studies, both large and small, so that the public (and the Ministry of Education) could decide which they feel to be the most valuable.

7-2-1966. The per capita consumption of medicine in India is amongst the lowest, less than Rs. 3, per annum as against Rs. 83, in the United States, Rs. 28, in the United Kigdom and Rs. 43, in West Germany. Similarly the doctor-population ratio in the country is 1:5,800 compared to 1:535 in the Soviet Union and 1:200 in Brazil. Some of the advanced countries have the following figures: West Germany 1:733, United States 1:735 Italy 1:691, France 1:931, Denmark 1:832, Belgium 1:823, Japan 1:943 and Mexico 1:1800.

The number of doctors required by the end of the Fifth plan is 1,75,000 which will give a doctor — population ratio of only 1:3500 in 1975-76. Giving these figures a pamphlet of the Organisation of Pharmaceutical Products of India said that the Third Plan target for hospital beds was 2,40,000 which, if achieved, would give a bed population ratio of 49:1,000 as against the modest one bed per 1,000 population suggested by the Health Surgery and Planning Committee.

7-2-1966. China's herbalists and traditional healers, no longer treated as quacks are now honoured teachers and have started publishing secret remedies handed down in their families for generations.

This is revealed in a statement issued by the New China News Agency, which recalls that the pre-revolution Government in 1929 passed a law banning the old traditional medicine.

But the Communist Party and the present Government have established 21 schools with more than 10,000 students to study this subject and an additional 60,000 people are studying it through apprenticeship to veteran practitioners of whom there are hundreds of thousands.

7-2-1966. Speaking to the trainees of the Indian Institute of Mass Communication at New Delhi, Prime Minister Mrs. Indira Gandhi observed that it would be dangerous to impose new ideas 'from above'.

"We are a democracy. We have to persuade people rather than compel them. We have to seek to bring about a change in the outlook of people

through education and persuasion. In our country, we sometimes lay too much stress on words. This semantic exercise is not of much help.

Mass communication had not received in our country the importance it deserved. Mass communication did not merely mean that Governmental policies should be explained to the people. What was intended was a change in the outlook of the people. They should be encouraged to accept new ideas. As Mahatma Gandhi had said people should keep the "windows of their minds open" so that ideas could flow in freely.

For decades, India was like a closed book. The people of this country did not look upon new ideas with favour. India was thus left behind in the race for technological and scientific advance.

Now our scientists, our technologists were coming into their own and facilities were available for training of a high order. But unfortunately, scientific and technological advance had made little impact on the general public.

Foreigners visiting India were surprised to find that modern ideas had not made much impact even on the urban people, including the educated folk.

8-2-1966. A Leather Puppetry (Thol Bommalattam) Training course was inaugurated at the Central Leather Research Institute by Mr. R. Venkataraman, Minister for Industries, Government of Madras. They have sanctioned a recurring expenditure of Rs. 31,000/- for the Institute. Six students will be trained and paid a stipend of Rs. 75/- per month. The course is for one year. The training centre will be under the management of the Madras Natya Sangh.

12-2-1966. The Samskrita Sahitya Parishad celebrated its 23th anniversay at Trichinopoly. It organized a linguistic convention on the occasion. Mr. R. Vikram Singh Rajah Bhonsle inaugurated the Convention. He referred to the vast endowments made for Sanskrit schools and Pathasalas by the Thanjavur princes and pleaded for reviving the pathasalas. Sri Agnihotram Ramanuja Tatachariar attributed linguistic fanaticism to political influence and explained Sanskrit was the mother not only of all Indian languages but also of several western languages. Dr. V. Raghavan of the University of Madras who presided observed that linguistic division had brought about separate cultural claims for the languages. Sanskrit was common to the entire country and must be revived.

17-2-1966. The idea of establishing a University of World religions was mooted fifteen years ago by the late Dr. Shyamaprasad Mookerji and now there is a move to start a university for international religions at Bodh Gaya. The Dalai Lama is said to be interested in the proposal which was broached to him by a group of Ceylonese monks.

26-2-1966. Dr. Sitaram, Minister for Social and Harijan Welfare while inaugurating the annual exhibition at the Government College of Arts and Crafts, Lucknow warned that "modern art would die if it practised untouchability against the traditional ancient art, refusing to draw inspiration from it." (*National Herald*, Lucknow).

SECTION IX: REVIEWS

JURIDICAL STUDIES IN ANCIENT INDIAN LAW: Part I. L. Sternbach, LL.D., Motilal Banarsidass, Delhi, Varanasi; Patna 1965, Pp. XVIII, and 549.

Ludwik Sternbach was formerly Reader in Ancient Indian Polity in the Universities of Cracow and Lwow; currently he is Senior Social Affairs Officer in the Department of Trusteeship and Non-Self governing Territories, United Nations; he is the author of several books and articles on ancient Indian Polity and Law; in the preface to the Volume under review he writes: 'In 1958 it was proposed that various Juridical studies that I had written on ancient Indian law, which had been published starting from 1937, in a number of Journals, Magazines and commemorative volumes, should be assembled and reprinted in one or two volumes. The author accepted the proposal and revised his essays at first with a view to publication in the Netherlands; but this proposal fell through after four years when the publishers declared their inability to publish the books 'at the present time'. Later Motilal Banarsidass of Delhi agreed to publish them in two volumes; and this is the first of them. The author apologises for all the imperfections and weaknesses of the first volume, and adds: 'If I were to have written the Studies now, I would have probably used a different approach. I would also probably have used better English.' Thus admittedly the essays reproduced here are mainly the products of the author's nonage, and he would perhaps have done better to have left them alone, or taken the trouble needed to reconsider the material thoroughly and work it up in a more systematic manner either into a treatise or several related essays.

As it is, the eighteen studies in the book are of very unequal length and merit; they do not make easy reading and seldom contain anything new or original. The short study, for instance, on 'Two readings of Manava Dharma-sastra IV 85' (pp. 530-35) was hardly needed when the reading defended by the author had become current in prevalent editions of Manu as early as 1925 and the other faulty reading had been all but forgotten. The book, however, covers a wide range of topics in considerable details: deposits,

pledges, suretyship, prostitutes and their position, women who support their husbands, physicians, forms of marriage, debts, family law, employer employee relations etc.

The production of the book, though in good format, leaves much to be desired and there is a formidable list of errata at the end which is not exhaustive.

K. A. N.

PRĀCĪNA BHĀRAT ME RĀJYA AUR NYĀYAPĀLIKĀ: By Hariharnath Tripathi, M.A., Ph.D., Professor, Politics, Benares Hindu University, Motilal Banarsidass—Delhi, Benares, Patna, 1965. Pages 22 and 374. Price Rs. 10/-.

This is a comprehensive treatise on Ancient Indian Polity in Hindi, perhaps the first of its kind to cover the entire ground in a systematic and methodical manner. The book is divided into ten chapters of more or less equal length and is based on a good study of the original sources as well as much secondary literature and it lays particular stress on judicial administration. The author does not hesitate to use English expressions like Review and Appeal where he does not find compact and adequate terms in Hindi. On controversial questions which are not a few, as scholars have often taken divergent views based on the same source material, the author carefully presents the rival views fairly before stating his own conclusions which are generally sound and moderately expressed. The Hindi style is easy and flowing. The book is well provided with full bibliographies, indices and footnotes. The printing and get up are also very good.

K. A. N.

SAṄKARṢA KĀNDA of Sage Jaimini, with the Bhāṣya of Devasvāmin. Ed. Subrahmaṅya Sastri, M.A., Reader in Sanskrit, University of Madras. University of Madras 1965. Pp. XIIV and XXXVIII and 260. Price Rs. 3/-.

This is the first critical edition of the four controversial chapters of the Mimaṃsa Sutras which perhaps should be num-

bered 13 to 16 and placed between the twelve chapters of the Pūrvamīmāmsa and the four chapters of the Vedānta or Uttaramīmāsa Sūtras. There has been discussion even among ancient authors about the authenticity of these chapters which have not been commented on by famous commentators like Sabarasvāmin. Though these four chapters are sometimes called the Devatākāṇda, their subject matter is not exclusively confined to Gods and their forms, but include ritualistic rules of interpretation as well like the twelve chapters of the Pūrvamīmāmsa. Though some authors have accepted that the entire sāstra of mīmāmsa includes twenty chapters (12+4+4), it is well known that the pūrvamīmāmsa is believed to have denied the existence or the need for deities and to have enthroned Karma and its fruits as the arbiters of human destiny. This is the reason for the dispute about the authenticity of the Saṅkarṣa Kānda.

Mr. Subrahmanya Sastri has set forth in his English and Sanskrit introductions all the points at issue in a succinct manner, and generally defended the place of the work he has edited in the mīmāmsa system. His task has not been easy: the manuscripts were few and the work had been almost forgotten—in recent times on account of the accepted view that mīmāmsa proper was a godless system; but Mr. Sastri has successfully resuscitated the work, of which the text could be traced only by a careful scrutiny of many commentaries and external sources in which it had got imbedded. There is perhaps room for differences of opinion even now at some points; but generally speaking the work has been done in a scholarly and unbiased manner.

In this task the commentary of Devasvāmin has been most useful. Mr. Sastri is inclined to consider him a pre-Sabarasvāmin writer (Sabara does not mention him) though Kane holds the view that he belonged to the 11th century A.D. as the bhaṣya now edited has been cited only by Hemadri (12th century) and other later writers.

Devasvāmin's bhāṣya seems to have suffered damage by neglect and the editor shows reason for holding that the portion covering pāda 1 of Chapter III of the Sankarṣa Kānda was from the pen of another writer Bhavadesa introduced by a scribe to fill the gap he found in Devasvāmin's work. The name Sankarṣa Kānda has been explained in two ways. Ānandagiri says it is due

to the fact that rules of interpretation omitted in the first twelve chapters have been put together here (Sankṛṣyate), while others think that Sankarṣa was the name of the author of these Sūtras. The editor, rightly as it seems rejects the second view and ascribes these sūtras also to Jaimini, though he also admits that Jaimini in the first twelve chapters rejected the postulate of embodied gods.

We congratulate the editor on this signal achievement which is a notable addition to his many earlier and well known works. This book first appeared in the Annals of Oriental Research, and is now issued as a book.

K. A. N.

DAILY LIFE IN ANCIENT INDIA: (From approximately 200 B.C. to 700 A.D. by Jeannine Auboyer, translated from the French by Simon Watson Taylor, Asia Publishing House, 1965. P. XV, 344 with 31 plates and a map of Ancient India).

The book gives a comprehensive and fascinating account of the daily life led by the people of India during the most enlightened age of Indian civilization. Jeannine Auboyer, a leading authority in the subject, is the curator of the Musee Guimet in Paris. She has chosen to narrate, after a prolonged and intensive study of the early literature of India, the graphic details of the political and religious upheavals of an age, whose Brahminical and Buddhistic civilization created an artistic enlightenment in the midst of the complexities of India's ancient politics. The book must be ranked as a very remarkable contribution to the "Daily Life Series".

In the preface the author warns the Western reader that he should not view the details as a presentation of idealistic life in India but as essentially tradition-centred. The book contains three parts. Part I describes the geographical, political, social, and economic background of the history of India of the period covered by the Book. Part II details the importance of religion, individual and family life and the monastic and ascetic systems. Part III portrays city life and fashionable existence, the royal palace and the king's daily routine, including solemn and imperial rites.

The influence of the Brahmans in regulating the ritual was profound and stress was laid on successive rebirths (Samsara) determined by Karma. The rigidity of caste-system was mostly brought down, as years rolled on, by the constant pressure from the Buddhists against the concepts of sacerdotal dogmatism and racial purity. The entire structure of society, governed by the laws of Dharma as portrayed in the great epics and the connected literature is described in great detail, including the rites performed from birth to death by people of all castes. The routine of life led by ascetics and recluses, the performance of kings both in the field of battle and in the Aswamedha, the cults and types of worship, the architectural details of temple and house construction, the art of love making as gleaned from Kamasutra, the duties of grihasthas and the vanishing influence of joint family, the manual crafts, imports and exports and the coinage of the period have all been dealt with in much detail. These are governed by regulations, and based on a deep and comprehensive study of human nature by law-givers as well as by sages and thinkers. They tend to be unquestionably effective in calming the disquiet of the individual confronting the unknown or the inexplicable. The illustrations (31) given cover the entire field of daily life from the pictures of the sacred trees to snake charming, from the royal court to travelling wrestlers and dramatists.

As the author rightly observes "In a world in transformation, India is performing the dual feat today of exercising an increasing influence on world affairs despite innumerable difficulties and at the same time upholding the example of a living tradition expressing the spiritual yearnings of the people".

Here and there inaccuracies occur. Instances are "The Brahmanas, the Upanishads and the Aranyakas together constitute a new Veda, the *Vedangas*" (p. 5); "He (Selukos) abandoned to him (Chandragupta) all the territories of the *Indus basin*" (p. 10); "It saw the establishment of powerful kingdoms such as .... Chola on the Coromandal coast with *Tanjore* for its capital." (p. 15). Taken as a whole, with its extensive bibliography, illustrative notes and wealth of minute details gleaned from Sanskrit, Prakrit and Ardhamagadhi texts, this work is a very good introduction, in a lucid style, "to one of the world's most noble and refined civilizations".

K. A. N.

EARLY ENGLISH TRAVELLERS IN INDIA, (A Study in the Travel Literature of the Elizabethan and Jacobean periods with particular reference to India, by Ram Chandra Prasad, Reader in English, Patna University. Motilal Banarsidass, Delhi: Patna, Varanasi 1965, Pp. XXII and 392. Three Appendices, Select Bibliography, Index, Rs. 25.00).

The excellent book provides a literary approach to an important and interesting aspect of India's relations with the West. 'The narratives of travel and exploration written by the English Voyagers and merchant adventurers who visited India during 1579-1630 are of great literary and historical value for many reasons. For the first time they brought the ordinary Englishmen in contact with the peoples of the East and made it possible for tradesmen to see through the mind's eye new and unlooked for splendours in the Indies, the glamour of the Mughal court or the power of the Great Turk. The common man found in the narratives of travel not only a romantic literature more fascinating than fiction, but a call to personal adventure Mr. R. C. Prasad, the compiler of this collection, has provided a twenty page introduction which traces the growth of Europe's knowledge of India and the East in the centuries preceding the period dealt with by the travellers selected. He rightly stresses the fact that India became important to the western world not only for her spices but also as the country of St. Thomas's martyrdom. On the spice trade he quotes Beazley: 'The India trade was the prize of the world, and for the sake of this Rome had destroyed Palmyra, and attacked Arabia and held Egypt and struggled for the mastery of the Tigris. For the same thing half the wars of the Levant had been waged, and by this the Italian republics Venice, Genoa, and Pisa had grown to greatness'. In the period of the book, Portugal was to the fore with her three aims of discovering new lands, adding to the greatness and wealth of Portugal, and spreading Christianity in the world. But after the defeat of the Spanish Armada in 1588, nothing could keep the English adventurers bound to their shore, and the narratives in this book are calculated to tell the story of how the Portuguese tried to thwart the early British attempts to build up a commercial empire in the East.

It is divided into five parts. First: the Pioneers: Thomas Stephens, Ralph Fitch, and John Mildenhall. Second, the Ambassadors, Hawkins and Roe. Third, the English Friar, Thomas

Coryat; Fourthly, the Merchant Adventurers, Finch and Withington; lastly the Chaplains, Edward Terry and Henry Lord. There is, at the end of the main text, a four page summary of the authors dealt with, an indication of those omitted and the reasons for the omission, as well as the conclusions they lead us to in general regarding the period as a whole.

This study demonstrates that in the seventeenth century England there was not only a keen awareness of travel literature relating to India, but also that her poets drew upon it.

K. A. N.

THE ECONOMIC LIFE OF NORTHERN INDIA c. A.D. 700-1200, by Lallanji Gopal, M.A., Ph.D., Reader in History, Banaras Hindu University. Motilal Banarsidass, Delhi, Varanasi, Patna, 1965, Pp. XXIV and 305. Price Rs. 15/-.

This book is a thesis approved for the Ph.D. degree of the London University in 1962 and is appropriately dedicated to Prof. A. L. Basham. It deals very competently and with the aid of all available material epigraphical and literary with the economic life of a rather neglected period in the history of India. It is well documented and fairly thorough in its study of the topics dealt with. It is notable that the author has excluded the evidence of the Sukranitisara, a nineteenth century forgery, on which many earlier writers have relied unduly. The work is altogether well written and is quite critical and reliable.

It comprises ten chapters, the last one being a succinct summary of the main conclusions emerging from the study as a whole. It may also be noted that the author has not yielded to the temptation to glorify the past and depict its conditions in glowing terms in contrast to the poverty of modern India often ascribed to the exploitation during British rule. He shows that poverty was a constant factor throughout the long history of the country, that droughts, famines and crop failures were ever there, and he lays stress also on the oppressive and exploiting nature of Muslim rulers.

The progress of the argument in the book is perhaps best indicated by the titles of the successive chapters: (1) Ownership of land; (2) Revenue system; (3) Slavery; (4) Guilds; (5) Inland

Trade; (6) Foreign Trade (a) Land Route; (7) Foreign Trade (b) Sea Route; (8) Credit and Banking and (9) Coinage System.

The discussion throws light on the centuries preceding and following the period actually dealt with and the concluding chapter also discusses the problems of periodization in Indian history, the standard of living in the period, and the causes responsible for poverty including the baleful effects of feudalism and the stages in the history of India's economic decline. Altogether a sober and scholarly work.

K. A. N.

SĀMAVIDHĀNA BRĀHMAṆA critically edited by Dr. B. R. Sharma, M.A., Ph.D., Director, Kendriya Sanskrit Vidyapeetha, Tirupati, 1964, pages XXII and 316, Rs. 15.

There are eight Brāhmaṇas for Sāmaveda Samhita, viz., Tāndya, Ṣaḍvimśa, Sāmavidhāna, Ārṣeya, Devatādhyāya, Upaniṣad, Samhitopaniṣad, and Vamśa. Sāmavidhāna brāhmaṇa as the name implies is meant for the prescription of the various Sāmans found in the Sāmaveda Samhitā for various purposes It does not deal with the performance of Srauta sacrifices performed with three fires but mainly lays down prāyascittas, (expiatory rituals) and Kāmya (optional) rites for the attainment of manifold human aspirations. In all these rituals singing of sāmans forms a prominent part. The only connection it has with Vedic sacrifices is that it prescribes small rites combined with singing of sāmans for the attainment of the fruits of Agnihotra, Darśa pūrṇamāsa, Agniṣṭoma and other large Vedic sacrifices, without performing them. This is meant to help those, who, for some reason or other, are unable to perform these sacrifices but aspire to get their fruits. The mantra 'Rātrimprapadyē' etc., whose recitation is prescribed for the attainment of final release in p. 203 is interpreted by Sri Appaya Dikshita in his Durgāchandra Kalāstuti as an invocation to goddess Parvati Devi. The text with Sayana's commentary alone was published in 1873 by A. C. Burnell in Roman script in London and in Devanagiri in 1895 by Satyavrata Sāmaśramin in Calcutta. Both of these are not available now. It is therefore in the fitness of things that the Kendriya Vidyāpeetha should have chosen to edit this work critically with Introduction, Notes, Appendices and Index for words. Bharata

Svamin's commentary is now published for the first time. Dr. Sarma of the Vidyapeetha deserves all congratulations.

S.

DEVATĀDHYĀYA—SAMHITOPANIṢAD — VAMŚA — BRAHMAṆAS OF THE SĀMAVEDA with commentaries, critically edited by B. R. Sarma, Kendriya Sanskrit Vidyapeetha, Tirupati, pp. 38, 123, Price Rs. 12/-.

The first Khaṇḍa (Chapter) of the Devatādhyāya which consists of four Khaṇdas, states the names of the presiding deities with regard to each Sāman. The second presents the colours and the presiding deities of the metres of the Ṛks on which the Sāmas are sung. The third explains the etymological meanings of the names of the various metres of the Ṛks. The fourth prescribes meditation on Gāyatri Ṛk on which Gāyatri Sāman is sung, as having a human form with all god-heads as her limbs, for the removal of sins resulting from mis-pronunciation etc. of the Gāyatri.

Samhitopaniṣad Brāhmaṇa: This Brāhmaṇa is so called because it deals with the secret traditions pertaining to Sāmaveda Samhitā. The first two Khaṇḍas divide the Samhitā into different categories on different criteria and mentions the rewards that a chanter of a particular category may be entitled to get. The third Khaṇḍa prescribes the qualities necessary to become a pupil and prohibits the imparting of knowledge to undeserving pupils. The fourth and fifth Khaṇdas prescribe the gifts that a pupil should offer to his Guru after the completion of his studies, and the duties of a Brahma-chārin.

Vamśa Brāhmaṇa: Vamśa Brāhmaṇa, as the title indicates, gives the names of the Ṛishis through whom the Sāmaveda came down to the present generation. Beginning with Śarvadatta-gārgya it goes back in an ascending order to Brahmā who is held as Svayambhu (who attained knowledge without any external assistance).

The editor is to be congratulated for taking pains to get and consult as many manuscripts as available in India of the texts and commentaries. The introductions, indices and notes given to each Brāhmaṇa are informative and useful.

S.

CARPETS OF INDIA; *Marg*, Vol. XVIII, No. 4. Septr. 1966. Gl. Editor, Mulk Raj Anand; Bombay, pp. 45 advertisement pages. Single copy Rs. 6.50.

A unique Magazine, containing a number of fine plates representing the techniques of designs of carpets prepared in India and in the neighbouring countries: as it is pointedly remarked, "This is one of the rare crafts which never seems to get dated. Even though in periods, changes and modifications have crept into these designs, basically the 16th and 17th century designs have continued to influence the weavers, and even where they had been changed, they have often rallied back to the original and buyers of taste, the world over have coveted and prized them."

The pile carpets of India (page 4) though a luxury good commands a fine western market now and finds an honoured place in their household. With more advanced tastes about better technique and finish, we can add to the reputation and nicety of the manufacture. The prayer carpet of Salarjung Museum, the Persia carpet of Victoria and Albert Museum, London, the sun-hemp carpets of Gopalasamudram (Madras State), the Floral carpet in Detroit Institute of Arts, the Fremlin carpets of the Victoria and Albert Museum, London, the Jaipur and Bijapur Carpets, the Benares designs are all excellent specimens of that art. These have been beautifully portrayed, with their techniques explained, in this issue. Mr. H. K. Vattal writes a Technical Survey of the Carpet Industry and Mr. P. N. Kaul writes about Indian carpets in the world market. The statistical details furnished explain the possibilities of the market still further progressing and new designs being evolved to suit varying tastes of foreign buyers. The Central and State Governments in India are rendering all possible assistance to boost up export trade in carpets, under the Export Promotion Schemes.

S. THIRUMALACHARI.

MUSEUM—HOUSE OF THE MUSES: *Marg*, Vol. XIX, No. 1, December 1965. Gl. Editor: Mulk Raj Anand; Bombay, pages 44—with plates. Single copy Rs. 6.50.

This issue contains elaborate materials to show the state of the important Museums of India and gives constructive suggestions

regarding the problems of display, cataloguing, preservation, restoration and care of the great treasures stored in each one of these museums.

The Editor rightly feels that under the management of the British rulers, every museum tended to become an archaeological godown. After the transfer of power to Indian hands a living interest was created, due to the efforts of some devoted archaeologists, scholars and museologists, with the result that the half-dead ware houses of treasures were transformed into dynamic centres. The Editor would feel happy if each museum becomes a new kind of temple "Where the pilgrims will go, not to become holy or to seek God or immortality, but to cultivate those energies, intensities and perfections, which may make them into Gods".

A detailed description and early history of the following museums are given; The Asutosh Museum of Indian Art, established by the University of Calcutta in 1937; the Bharat Kala Bhavan at Baroda, a creation of Maharaja Sayaji Rao III Gaekwad, the Crafts Museum in Thaper House, New Delhi, the Mathura Museum on the high road between Delhi and Agra, the Madras Museum; the national Museum at New Delhi—the Prince of Wales Museum at Bombay, the Rabindra Sadana, (Viswabarati) established in 1942, the Salar Jung Museum and the Teen Murti House or Nehru Memorial Museum at New Delhi. The Visveswarayya Industrial Museum at Bangalore and the Birla Industrial and Technical Museum Delhi are the two specially set apart for industrial exhibits.

The Museum contains such a wide range of collections including Twenty layers of human occupations, the lowest one reaching down to Pre-Mauryan level, portable antiquities consisting of punch-marked and cast coins, inscribed seals and beads of semi-precious stones, terra cotta figurine and brick temples of rare types belonging to the Gupta period. Mr. V. L. Devkar, while describing the collections in the Baroda Museum lists the following items; Archaeological collections belonging to pre-historic times, Japanese, Chinese, Nepalese, Tibetan, Egyptian, Babylonian, Assyrian, Islamic, Indonesian and Burmese Art pieces; beautiful Gupta and post-Gupta sculptures from Roda and Samlagi. The late Mr. Spielmann, one of the leading connoisseurs of art in London finalised the European Art collections admirably well there. It was given to Dr. F. H. Gravely to modernise and systematise the col-

lections in the Madras Museum. Mr. A. Aiyappan has given a succinct history of the growth of the Madras Museum and the names of those who were actively associated with its growth and expansion. When the late Mr. Nehru presided over its Centenary celebration in 1951 the whole building was electrified and thus a long felt need was satisfied.

The rich and instructive varieties preserved are "The works of genius, which make visible, audible or tangible, the intricate phenomena of human apperceptions" to serve as radiating centres "from which the cue of passion for further experiment is born; and thus emerge the variegated forms of the different communities of the world, from the enlightened will of those individuals who "connect" the prose and poetry of life" (page 7).

This number of the Marg, as usual, contains very fine coloured plates of the types of curios preserved in the museums, about each of which the connected officers give a historical and illuminating account.

S. THIRUMALACHARI.

THE YMCA OF THE PHILIPPINES SUMMER YOUTH WORK CAMP PROJECT AND OTHER NON-GOVERNMENTAL ENTITIES IN COMMUNITY DEVELOPMENT, (by Villanueva Felicidad, Buenaventura Rosalina A. Concepion), Vol. III, Special Study Series No. 9, University of the Philippines Community Development Research Council Diliman, Rizal:

This volume is the third in a series of studies devoted to non-governmental organizations engaged in community development in Philippines. This study by the Community Development Research Council, University of Philippines, not only describes and evaluates the basic philosophy and the major functions but also examines the organisational structure and the dynamics of field operations of the private sector that is initiating rural welfare programmes in the barrios of Philippines.

The private entities which are thus sponsoring community development measures are considered under the following four subsectors—viz (a) the socio-civic subsector, (b) the socio-religious subsector, (c) the academic subsector and (d) the industrial

subsector depending upon the predominant characteristic of the agency involved. The analysis of the subsectors is undertaken on the basis of the operational motto of the creation of conditions of economic and social progress for the whole community with the active participation of the people themselves.

Broadly, the programmes of these units are directed towards the rural people. Between them, the subsectors focus their attention on the physical improvement of the barrio, promotion of religious faith in the people, dissemination of scientific knowledge among the members of the community and the uplift of the material and moral conditions of the farmers. In short, the complementary objectives of the different organisations lead to a comprehensive programme for community weal.

It is highly instructive to find the divergent ways employed by these agencies to achieve the aforesaid aims. The organisational pattern ranges from teams of *piecemeal* workers to well planned associations and labour unions. The methods applied include community meetings, assemblies, organised classes, lecture demonstrations, comparative experiments and use of geographical, kinship and social groups for inculcating the spirit of self-help in the population of the barrio. A common feature of all the agencies is the systematic rural leadership training that is imparted in one form or another to the extension workers so that they might gain insight into rural sociology, rural government and major rural problems.

Of particular interest to an academician is the role played by the St. Xavier University in promoting community development. The University seeks to train its students in the various technical fields that are relevant for rural development. Further, by adopting the policy of recruitment of extension workers who are natives of the barrio wherein they are assigned and who are therefore well-versed in the local dialect and customs, the University programme solves very elegantly the problem of the much-needed informality in schemes of rural welfare. This policy of the St. Xavier University deserves to be emulated by such of those growing economies that are confronted with the complications of a dual society. Education in the dual communities cannot be a stereotyped one leading to the mere acquisition of degrees and diplomas; on the other hand, it has to perform the twin func-

tions of bringing forward the rural sector on a broader front and evolving a right proportion of modern skills.

Apart from being an essential guide book in the techniques of community development as well as in the methods of programme evaluation, the study is particularly noteworthy in that it bears evidence on the role that can be effectively played by private enterprise even in the creation of a basic social overhead.

MRS. R. THAMRAJAKSHI.

UNDERSTANDING BHARATA NATYAM, Mrinalini Sarabhai, pub. Maharaja Sayaji Rao University of Baroda, 1965. Pp. 166, illustrated, price Rs. 15.00.

Smt. Mrinalini Sarabhai needs no introduction to the world of art. Her institution, the Darpana is internationally famous. It is only fitting that Smt. Mrinalini Sarabhai writes the book, 'Understanding Bharata Natyam'.

The leading authoress begins with a chapter on the four classical styles of dance, viz., Bharata Natyam, Kathakali, Kathak and Manipuri, giving a brief resume of each. The origin of Bharata Natyam, the various dance numbers in a Bharata Natyam recital, inscriptional and historical evidences, and also dance-dramas of the south have been dealt with in detail. What strikes one at first sight about the Kathakali dance is the elaborate make-up of the dancers. The beautiful legend of the vision of Kaplingat Nambutiri, as he sat on the seashore, is interesting and to the point. About the Manipuri style Smt. Mrinalini Sarabhai says—"Essentially a folk art, because of the spontaneous quality of its presentation especially in the frenzy of the drum dances, when dancer and drum become an inseparable, whirling unit, it has a severe technique and years of training are required for its seemingly gentle style'. The Kathak lays emphasis on the 'nritta' of pure dance aspect, with elaborate and exerting foot-work. Its centres are in Lucknow and Jaipur. The Bhagavata Mela Natakam, the Kuravanji, the Kuchipudi, the Yakshagana, and the Chhau-dance of Orissa and Bihar are also briefly noticed.

It is refreshing to note that Smt. Mrinalini Sarabhai stresses the fact that the art of dance "has to be for the dancer a highly spiritual dedication.....to be acquired through the intense train-

ing of the body, through the cultivation of the mind in hours of chanting and learning and reading, through transformation of this learning with real faith....". It is not surprising therefore that the talented authoress feels that all art in ancient India could be called temple art, not because it was necessarily a part of the temple, but because its aim was the perfection of spiritual identification in the section on The Temple and The Arts. The many dances of Shiva—Sandhyā Tāṇḍava, Ānanda Tāṇḍava, Shakti Tāṇḍava, Tripura Tāṇḍava, Ardhanāri and Samhara Tāṇḍava are described in the chapter on the dance of Shiva.

The erudition and the loving care with which Smt. Mrinalini Sarabhai has pursued her chosen career, are evident in every page of this unique book. Abhinaya has been explained aptly, as carrying the play toward the ascertainment of its meaning. The dissertation of over five and fifty pages on Nāṭya, Nritya and Nritta, Abhinaya, Rasa and Bhāva, the Nāyikā and Nāyaka types and Āngikam, is meticulous in detail and fully self-explanatory.

Pictorial representations of the gestures of the hand are given. In addition, the names of each mudrā, its origin and its usage are given in detail. Wherever possible, interesting anecdotes, if any, have also been given, e.g.

"Bhramara: (bee).

The second finger and the thumb touching, the fore finger bent and the remaining fingers are extended.

Origin:

When Kashyapa was making earrings for Aditi (the wife of Kashyapa and the mother of the Devas) he used this hand.

Its colour is black, its caste is Gandharva, its rishi is Kapila and its patron deity is Garuda (King of birds).

Usage:

A bee, parrot, yoga, crane and kokila (cuckoo).

According to other treatises: Vow of silence, horn, elephant's tusk, holding the long stalks of flowers, telling secrets, removing a thorn, untying the garment, describing on two syllables, creatures of the sky and dark colour".

In a similar way, the movements of the limbs in dance, static and dynamic, are described. The movements of the hand and foot should accord with those of the waist, the sides, the chest, the back and the abdomen — a karana, in short. Pictorial representations are appended. These should prove of immense use to the student of the art.

The last chapter in the book treats of the music for the Bharata Natyam. A short account of the history of music, various writers on music, the concert as it is sung to-day, popular concepts in the theory of music, musical forms used in a dance recital and composers of music, are highlights in this chapter.

The book is very well got up, with the plates in glazed art paper. The publications of the M. S. University of Baroda are invariably good and "Understanding Bharata Natyam" by Srimathi Mrinalini Sarabhai can rank among the best.

BRINDA VARADARAJAN.

BOMBAY PRESIDENCY IN THE MID-EIGHTEENTH CENTURY, by Holden Furber: Asia Publishing House, Price Rs. 9.

Mr. Holden Furber whose association with Rev. Father Heras goes back to more than thirty years ago delivered in 1962 the Heras Memorial lectures and these have been put together and published in book form under the title 'Bombay Presidency in the Mid-eighteenth century'. These lectures delivered exactly three centuries after "Sir Abraham Shipman and the Earl of Marlborough arrived off Bombay with their small force in a main attempt to persuade the Portuguese viceroy to deliver it over to them in accordance with the Anglo-Portuguese treaty of 1661", are a memorial not only to Father Heras but to the commencement of Indo-Anglican contacts on the west coast of India. The story that is unveiled in the course of the three lectures—(1) Bombay and the Malabar Coast in 1720's, (2) the country trade of Bombay and Surat in the 1730's, and (3) Bombay Presidency in war time, 1740-1750—shows how the British succeeded where the Portuguese and the Dutch failed not only because of increasingly superior naval resources but because the former conciliated the native traders and bargained with them and befriended the Parsis and the Muslim traders while the latter depended on political and commercial

treaties and dealt more with chieftains than with the merchants themselves. The book reveals an interesting point about private trade by the servants of European trading companies in South Asia; it is an interesting suggestion that the English success over the Dutch commercial interests in South Asia was due to the prevalence of private trading interests among the former and the absence of such interests among the latter. "The Dutch company does not realize until too late that East India Company as a country trader in India is no match for the individual private European".

The book is extremely readable and informative, and is written with a clarity and subdued humour naturally to be expected from the author of 'John company at work'. But should a book of hardly 76 pages be priced Rs. 9?

DR. N. SUBRAHMANIAN.

A limited number of copies of the *Bulletin of the Institute of Traditional Cultures,* intended for sale, are available with the Registrar, University of Madras, Madras 5. Orders for them may be placed with him. They will not be sent by V.P.P. but only on receipt of the cost of the copies in advance by Money Order or Cheques or Drafts payable at par at Madras. Postage is extra. The approximate weight of each book is noted against each. Copies will be despatched by registered book-post or parcel. The postage for the copies required may be ascertained from the postal authorities and included with the cost of the copies when remittances are made.

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